The large lobster, Jasus lalandii Lmk., which is evidently caught following the methods of the whites in a flat net set in a round frame and baited with snails, is also eaten. 226 [227]

The animal world of the interior offers more plentiful and tastier nourishment. Various antelopes and cattle are the chief source. There is scarcely any part of the body that is not eaten. That is the only thing that brings any variety into the meat diet, because the preparation of the meat is uniform: boiling it in water; roasting it in the fire; baking it in the hot ashes (the head whole); and drying it in the air are the only recipes. The last method is used with meat that is not eaten immediately or when the hunt has been so successful that not all the meat can be carried home. It is then cut in large thin pieces, salted and dried in the air (/hā!, v.). 224 [262] [252] 251

In order to make even the skin tasty, they first roast it in the fire so that the hair burns off, then cut it in strips, beat it with stones until it is soft and boil it in water or preferably in milk. 252

Meat soup, suro·b, is not highly prized. On the other hand, the fat, either raw or as drippings, is the tastiest thing there is for the Hottentot palate. At times it is drunk hot by the cup. What they cannot finish in one sitting is saved to the last drop: a piece of freshly removed oxskin is shaped into a pompadour while wet and blown up. The bag then dries until it is hard and firm in its shape. Then an opening about the size of a thaler is cut off leaving a sharp edge and a strap is put on as a handle. Into this bag, //gu·bus, they pour drippings or melted butter and close the opening with cow dung. [262] 251 415

However highly the Hottentot prizes the results of the hunt, he reveals himself first of all as a herdsman by his high evaluation of milk. The Hottentot whom culture has not degenerated prefers milk to all other nourishment and in their folk tales it works miracles as the elixir of life. Warm from the cow (*/ai·ǂadai·b) or cooled (*/ãdaib), the fresh milk is mixed with various vegetables according to the time of year: the blossoms of the Acacia horrida willd. (//ha·reb, the flower of the thorn tree) and the green pea-sized fruit [187] of the ebony tree (Euclea pseudebenus E. Mey., called: !na·rus) are chewed and spat into the milk. The green leaves of a plant with a bulb-like form (*/kǂabib) are pressed dry in a pot over the fire and then mixed with milk to make a kind of dough (cf. vegetable foods). 262 252 234 [773] [824]

Milk that has been set aside, partially soured, yet still fluid, is, because it supposedly tastes like urine, called piss milk, */ũdaib. */ũdaib is milk, soured and allowed to become thick in a pail, the cream of which (!aobeb, also used as sweet cream) is churned into butter.

locusts may seem to us, the Hottentot honors it. A Hottentot told me, with a wonderful mixture of Christian and heathen fantasy, that God himself, when he came down from heaven and lived on the still unpopulated earth, lived for a long time only on lucusts. Should he then be ashamed of it?

262 [177 773]

2. Vegetable Foods

The vegetable foods of the Hottentots consist of wild plants* with

262 222 137

* The plants that belong here are mostly little known botanically and from the point of view of nourishment. Mention of them in writings is so scattered that I shall disregard summarizing these fragments and restrict myself to an account of my own few observations.

the few exceptions named above (garden crops). The most important from the point of view of quantity and nourishment are: a) the underground parts of certain plants that are filled with reserve materials such as rootstocks, tubers, or bulbs (cf. the analysis in the appendix).

The edible "field onions" (Cape Dutch: uientjes, called ǂkʔai·ran) have various forms. The Iridaceae are represented in the plains around Kubub primarily by a Babiana species (called *ǂgũnub), which are easily identified in the dry season by their withered leaves. On the other hand, a field onion grows in the Kububer mountains which can only be found [193] when the rain has brought out the young leaves. The Hottentots call this kind which I could not classfy *!gao·beb.

[Picture: Babiana spec. 2/3 natural size. Moraea spec. 2/3 natural size. ǂha·ʔob. 2/3 natural size.]

Both Uientjes species are gathered by the sack in good years. The type mentioned first is prepared in one of two ways; it is either [194] roasted in hot ashes, or the onions are cleaned of their skins while fresh and chopped up in a sack by beating them with stones. When the whole mass has been dried in the sun, it is salted and cooked with milk to a porridge. 252

The bulbs of another edible Iridaceae, a Moraea species with peculiarly turned leaves (called ǂgarib), is supposed to have given its 262 222 137

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836 of the camp, and thus received the stamp of publicity and recognized usage.[1] Nowadays the restrictions on premarital intercourse are more loosely observed, and the lovers are apparently not punished. [864] Schultze even goes so far as to say that boys and girls often have sexual intercourse while they are still playing children's games, and no special notice of this is taken by their elders.[2] Should pregnancy 848 follow, however, the father of the child is expected to marry the mother. Even if he does not do so, he is responsible for the sustenance of the child while it is being weaned, and has to provide the mother [684] with some cattle or money for this purpose. If he refuses, he is taken before the tribal council and compelled to do so, and may even be flogged. The payments cease when the child has been weaned. It then belongs to the father, and may be taken away by him. Premarital children are said to have the same rights of inheritance from their father as those born in wedlock.[3]

684 Rape is severely penalized. If the victim is a child, the violator, according to Wandres, suffers the death penalty; if she is a virgin, or even a girl who had previously been deflowered, he is thrashed and all his property confiscated; while if she is a married woman her husband has the right to kill him without fear of retaliation. 684 Incest, between either parents and children, brother and sister, or 835 even the children of brothers and sisters ("Geschwister") is punished by death.[4]

572 The occurrence of homosexuality among the Hottentots is denied 838 by both Wandres and Fritsch.[5] Kurt Falk, however, maintains that it is fairly common, among both men and women, and especially among young married women.[6] There exists among the Naman a

[1] Schultze, *Aus Namaland und Kalahari*, 298, 319; cf. Hahn, "Die Nama-Hottentotten," 332.
[2] Op. cit., 309.
[3] Kohler, "Das Recht der Hottentotten," 348; Wandres, "Ueber das Recht der Naman," 669; Vedder, "The Nama," 144, 145.
[4] Loc. cit. Intercourse between direct cousins, here said to be treated as incest, is now [582] apparently no longer condemned, as at the present time they may even marry; while marriage between cross-cousins, also included by Wandres under his definition of incest, was always permitted. Kolb (op. cit., 73) also affirms that incest, by which he means especially intercourse between parents and children, is punished by death; while Hahn, commenting upon the myth relating how the hero-god Heitsi-Eibib committed incest with his mother, says: "The laws and customs of the Namaquas are against incest in any form. In the last thirty years only three cases, and those among the so-called Orlam tribes, have happened. Here, certainly, we have the fact of the contact with civilized races having proved fatal to the morals of the Aborigines. When these cases happened there was throughout Great Namaqualand a general outcry against the criminals; they were punished most severely, thrown out of society, and a gloom cast over the whole tribe to which they belonged" (*Tsuni-||Goam*, 135).
[5] Wandres, loc. cit.; Fritsch, in F. Karsch-Haack, *Das gleichgeschlechtliche Leben der Naturvölker* (1911), p. 133.
[6] "Homosexualität bei den Eingeborenen in Südwest-Afrika," *Geschlecht und Gesellschaft*, xiii (1925–6), 209–10.

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Birth

Pregnancy

The ideas of the Hottentots regarding the causes of conception do not appear to have been specially investigated. The fact that in cases of premarital pregnancy the girl's lover is expected to marry her, and in any case has a claim to the child, seems to indicate that physiological paternity is recognized. But there is no concrete information that the Hottentots are acquainted with the connection between sexual intercourse and conception. In their mythology we even meet with a few instances in which women have conceived without having connection with a man. Thus it is told that on one occasion, when some young girls had gone out to fetch firewood, one of them took a kind of sweet juicy grass, chewed it, and swallowed the juice. As a result she became pregnant, and was delivered of a son, Heitsi Eibib, one of the outstanding figures in Hottentot religion and myth.[1] An instance of this kind, however, can, owing to its mythological character, hardly be interpreted as reflecting the normal beliefs of the Hottentots regarding the causes of conception.

On the whole there seems to be a general desire among the people to have children. A barren woman, as we have seen, is looked down upon, and may even have to suffer the mortification of seeing her husband take a concubine. There are also various indications of rites specially designed to secure the birth of children. Graevenbroeck and Kolb, in their descriptions of the Cape Hottentot marriage ceremonies, both state that the person officiating publicly expresses the wish that the young couple will have offspring; and similarly the slaughter of only female animals for the Nama marriage feast is interpreted as due to the desire that the marriage may prove fruitful. Wikar, again, mentions that a barren woman will have recourse to a magician, who strokes her on the abdomen with pieces of horn and wood, and also smears her there with the contents of his medicine horn. Moreover, an ewe heavy with lamb is slaughtered, and the woman must carry the amnion of this unborn lamb on her back, like a child. Also, according to Schinz, women during confinement (*sic*) must eat only goat's flesh in order to promote their fertility.[2]

[1] Hahn, *Tsuni-//Goam*, 69. Another myth of the same kind relates that Heitsi Eibib was born as a young bull of a cow impregnated by eating grass (ibid., 68. The original Nama text is given in Meinhof, *Lehrbuch der Nama-Sprache*, 177).

[2] Wikar, "Berigt aan den Heere van Plettenberg," 104; Schinz, *Deutsch-Südwest-Afrika*, 97.

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CHAPTER XIII

RELIGION AND MAGIC

Death, Burial, and Mourning

In dealing with the social, economic, and political life of the Hottentots, we have had occasion to notice in various connections ceremonies and beliefs of a ritual character. For example, all the observances and avoidances centring in the conception of *!nau*, as well as the rites and beliefs developed round hunting and war, really form part of the magico-religious or sacred aspect of Hottentot life. But they are so intimately associated with more profane activities that to discuss them separately would have been to divorce them from their proper context in native life, and thus to overlook their real significance. The beliefs and usages relating to death, on the other hand, lead more directly to a consideration of religion, since this supreme and final crisis in human life is one of the most important sources for the Hottentot conceptions of supernatural agencies.

The coming of death into the world is related by the Hottentots in a myth which varies but slightly from that told by the Bushmen. The Moon, it is said, once sent the louse to Men, saying, "Go to Men, and tell them, 'As I die and dying live, so you shall also die and dying live.'" The louse started with the message, but on its way was overtaken by the Hare, who asked on what errand it was bound. The louse repeated to him the message of the Moon. Then the Hare said, "As you are an awkward runner, let me take the message." With these words he ran off, and when he reached Men, he said, "I am sent by the Moon to tell you, 'As I die and dying perish, in the same manner you shall also die and come wholly to an end.'" Then he returned to the Moon, and told him what he had said to Men. The Moon thereupon angrily reproached him, saying, "Did you dare to tell the people a thing I did not say?" and taking up a piece of wood he struck the Hare on the lip. Since that day the hare's lip is split. There are several other variants of this myth, but in all of them the hare plays the part of the fateful messenger who distorts the promise of immortality sent to mankind by the moon. Its flesh is consequently forbidden to men: "We are now angry with the hare," say the old

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Hottentots, "because he brought such a bad message, and therefore we dislike to eat his flesh."[1]

Death itself is attributed in many cases to the influence of the evil being *//Gaunab*, "whose greatest aim is to harm people and to destroy them," or to the */hei /nun*, ghosts of the dead, who chase living people or come to them in dreams and try to drag them off to the grave. The *!gei aogu* or magicians can also use their power for evil, and thus cause people to sicken and die.[2] The malice of ghosts or evil magicians seems in fact to be by far the most common cause of death in Hottentot eyes. Mrs. Hoernlé even says definitely that "the Naman considered that all sickness was caused either by *//Gauab*, or the */Hei /Nun*, or by persons somehow in contact with them, the witchcraft practitioners."[3] Sometimes, however, death will also follow automatically on the violation of certain ritual observances or avoidances, and in such cases is apparently not linked up in any way with supernatural beings or their human agents. Cold water, for example, must be carefully avoided by a menstruating woman or anybody else in the condition of *!nau*. Commenting upon this regulation, Mrs. Hoernlé says: "I have had many instances which were given to me of people who actually have died because they were obliged to touch water when they should not have done so, and their absolute belief in the danger is quite sufficient to cause death in many instances."[4]

It is obvious from these beliefs that the Hottentots are far from considering natural causes alone to be sufficient explanation for death. At the same time one gets the impression from the literature generally that such causes are not entirely disregarded, as for example, in the case of wounds, burns, falls, starvation, etc., which are known to cause death or disablement in a natural way. But no attempt appears to have been made to investigate in any detail how far and in what circumstances purely natural causes in themselves may be admitted as sufficient explanation for death.

Dead people are as a rule disposed of by burial. The only other mode of disposal is exposure, which takes place only in a few special cases. Among the Cape Hottentots, for example, one of twins

[1] Native texts of the myth are published in Meinhof, *Lehrbuch der Nama-Sprache*, 170–1 and Schultze, *Namaland und Kalahari*, 448–9; translated versions in Wikar, "Berigt aan van Plettenberg," 118–19; Bleek, *Reynard the Fox in S. Africa*, 69–73; Kleinschmidt, in Moritz, "Die ältesten Reiseberichte über D.S.W.A.," 1915, p. 253.

[2] Hahn, *Tsuni-//Goam*, 85–6; Hoernlé, "Social Value of Water among the Naman," 517–21 *passim*.

[3] Op. cit., 520–1; cf. Hahn, op. cit., 87.

[4] "South-West Africa," 27.

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This practice obviously cannot be regarded simply as the addition of another stone or branch to the mound intended to protect the corpse or skeleton from wild animals. At first sight it may appear to be a protective rite against the ghost hovering over the grave; but the praying mentioned by Olpp, as well as the statement made by Hahn's informant, that people sometimes go to pray at the graves of their ancestors, argue against this view. There is, moreover, the fact, recorded by Biden and Kling, that the name "heidje eibib", or more correctly *Heitsi Eibib*, is associated with this practice. This is also mentioned by Alexander.[1] "These Namaquas," he says, "thought that they came from the East. In the country [Great Namaqualand] there is occasionally found (besides the common graves covered with a heap of stones) large heaps of stones, on which had been thrown a few branches; and if the Namaquas are asked what these are, they say that Heije Eibib—their great father—is below the heap; they do not know what he is like, or what he does; they only imagine that he also came from the East, and had plenty of sheep and goats; and when they add a stone or a branch to the heap, they mutter, 'Give us plenty of cattle.'"

Now *Heitsi Eibib* is one of the most prominent figures in the religion and mythology of the Hottentots. This practice, therefore, is linked up with another aspect of Hottentot religion, the cult of hero deities, to which we shall turn shortly. One other point must also be noticed, to which we shall have to return. This is the distinction made by Alexander between ordinary graves and the large mounds specially connected with *Heitsi Eibib*.

Worship of the Moon

All the Hottentot tribes have for a considerable time been more or less under the influence of missionaries. As a result their traditional religion has fallen largely, if not completely, into decay, and the great majority of the people in fact now claim to be Christians. The reports available about their religious beliefs and practices at the time when they first came in contact with Europeans are very inadequate; but even the later writers, although adding considerably to our knowledge, have, with the exception of Hahn, made little attempt to inquire more systematically into the subject. It is perhaps hardly possible, therefore, to arrive at anything like a full conception of the original religious cult of the Hottentots.

[1] *Expedition of Discovery into the Interior of Africa*, i, 166.

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There is, however, some ground for supposing that, like the Bushmen, they formerly invoked the Moon. A number of the earliest writers state that at new moon and at full moon the people spent the night in dancing, singing, and merrymaking,[1] and Valentijn also speaks of their sitting at new moon on the bank of a river and throwing balls of clay into the water.[2] It is by no means clear what was the exact meaning of this proceeding; one suggestion is that it was a rain-making rite, but there is no evidence to support this view. Kolb, again, says that the Cape Hottentots looked on the Moon as their visible God, which they called *Gounja* or "Great Chief". At new moon and at full moon they would dance, jump, and gesticulate all through the night in its honour, and looking towards it would sing: "Be welcome, give us plenty of honey, give grass to our cattle, that we may get plenty of milk."[3] And similarly Roos and Marais write of the Naman: "Their religion consists principally in worshipping and praising the new moon. For when it appears the men place themselves together in a circle and blow on a hollow pipe or similar instrument, whereupon the women begin to clap their hands, and dance round the men, continually crying out that the last moon had protected them and their cattle well, and they hoped the same from this new moon. In addition the first Cabonas [//Habona or //Haboben] whom we met praised the moon especially for having brought into their land a people from whom they had received so much good."[4] The dance described here is the ordinary reed dance of the Naman, but the invocation of the new moon shows clearly that the occasion was more than a mere social festivity.

The facts noted above, sketchy as they are, seem to indicate beyond doubt that the Hottentots revered the Moon. Nowadays the prayers are no longer heard, and the worship has ceased, but the new moon is always hailed in welcome, and at full moon "the old heathens with the young people" still hold their dances to the music of the reed pipes, rommelpot, or the fiddle.[5] The Moon, as we have seen, also figures in the mythology of the people, where it is associated with the origin of death: it promises immortality to men, and when they are deceived by the hare, it is also the avenger, punishing the fateful messenger. Both it and the sun are said to have lived on earth before

[1] Dapper, op. cit., 277; Wikar, "Berigt aan van Plettenberg," 104; Thunberg, op. cit., II, 42; Hahn, op. cit., 39–40 (quoting Plötschau and Vogel).
[2] *Oud en Nieuw Oost Indie*, part v, 158 (quoted by Hahn, op. cit., 38).
[3] *Vergelijkinge der Gunna Hoffnung*, 50–1.
[4] "Rapport aan den Heere van Tulbagh," 56. [5] Olpp, op. cit., 25.

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there were people,[1] but no other myths connected with it have been recorded similar to those found among the Cape Bushmen.

The eclipse of the moon is always considered a bad omen. "One would almost believe that a great calamity had befallen a kraal," writes Hahn, "such is the disturbance on such occasions. I have seen people moaning and crying as though suffering great pain. Those prepared for a hunting expedition, or already hunting in the field, will immediately return home, and postpone their undertaking."[2] The same dread significance is attached to the eclipse of the sun. Like that of the moon, it is believed to herald much sickness and even death. Other celestial phenomena are also ill omens. The appearance of the Aurora australis or of a comet threatens war and death—"we are overpowered by //Gauna," say the people, "war is approaching, we are going to die"—while a shooting star indicates that sickness will spread among the stock, and the people on such occasions move to another locality, and implore the star to spare them.[3] The stars, as we have seen, are said to be the eyes or the souls of the dead; but there is no mention of prayers for food or rain to either them or the sun such as are found among the Cape Bushmen. It may be noted, however, that a religious dance is held at the first rising of the Pleiades after sunset, when prayers are offered to *Tsui //Goab* for rain.

Supernatural Beings

Apart from the invocation of the Moon, the religious cult of the Hottentots seems to have centred mainly in the worship of Heroes, derived partly from animistic beliefs, partly from a personification of the natural forces producing rain. Of the beliefs and observances connected with these beings we have much fuller information, and it is apparent that they played a more prominent part in the religious life of the people than did the Moon. Three names stand out in Hottentot ritual and mythology: *Tsui //Goab*, *Heitsi Eibib*, and *//Gaunab*. All three, it will be observed, are masculine in form, as is also the name for the Moon, *//Khab*.

Tsui //Goab is the great Hero of the Nama and other Hottentot tribes. The name is usually translated "sore (or wounded) knee", from *tsu* or *tsui*, sore, wounded, and *//goab* or *//khoab*, the knee. Its origin is told in the following myth: "*Tsui //Goab* was a great powerful chief of the Khoikhoi; in fact, he was the first Khoikhoib,

[1] Schultze, op. cit., 387. [2] Op. cit., 131; cf. ibid., 89.
[3] Hahn, op. cit., 89; Campbell, *Travels in S. Africa*, 426–7, 428–9.

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from whom all the Khoikhoi tribes took their origin. But *Tsui //Goab* was not his original name. This *Tsui //Goab* went to war with another chief, *//Gaunab*, because the latter always killed great numbers of *Tsui //Goab*'s people. In the fight, however, *Tsui //Goab* was repeatedly overpowered by *//Gaunab*, but in every battle the former grew stronger; and at last he was so strong and big that he easily destroyed *//Gaunab* by giving him one blow behind the ear. While *//Gaunab* was expiring he gave his enemy a blow on the knee. Since that day the conqueror of *//Gaunab* received the name *Tsui //Goab*, 'sore knee' or 'wounded knee'. Henceforth he could not walk properly, because he was lame."[1]

This derivation is discredited by Hahn, who interprets the name as "the Red Dawn". His reasons are chiefly philological, elaborated under the influence of the mythological theories current in the middle of last century and associated mainly with the name of Max Müller. But he adduces three other considerations: that the Korana believe *Tsui //Goab* lives in the Red Heaven or Red Sky; that another mythological personage whom he equates with *Tsui //Goab*, *ǂEixa|kha-//nabiseb*, "The Man whose body has a brass-coloured backbone," is addressed as "Thou who paintest thyself with red ochre"; and that "when the day dawns the Khoikhoi go and pray, with the face towards the East: O, Tsui//goa, All-Father."[2]

Still another interpretation of the name, given by Kroenlein in his Nama-German dictionary, is the "painfully-invoked one", from *tsu*, painful, difficult, and *//goa*, to pray earnestly. Commenting upon this, Schultze, who himself accepts the first derivation, remarks caustically: "I believe that on this point the missionary Kroenlein has given the philologist Kroenlein a blow from behind!"[3]

Tsui //Goab is said to have been a great chief, a notable warrior of great physical strength, and a powerful magician.[4] According to Nama belief, he first made the rocks or stones from which the ancestors of the Hottentots came,[5] while the Korana say that he made the first man and woman.[6] He could do wonderful things, which no other man could do, because he was very wise; he could tell what

[1] Hahn, op. cit., 61. Other variants of the same myth are given by Moffat, *Missionary Labours in S. Africa*, 258; Wuras, in Appleyard, *Kaffir Grammar*, 13, and in Hahn, op. cit., 61–2.
[2] Op. cit., 122–4.
[3] Kroenlein, *Wörterbuch der Khoi-Khoin*, 329 s.v. "*Tsu-//goab*"; Schultze, *Namaland und Kalahari*, 447.
[4] Hahn, op. cit., 48, 50, 62 (quoting Moffat and Wuras, loc. cit.); Olpp, *Angra Pequena*, 28.
[5] Wikar, "Berigt aan van Plettenberg," 104.
[6] Hahn, op. cit., 62, 105. For a similar belief held by the Cape Hottentots, cf. Graevenbroeck, "Uit den Ouden Tijd," 469.

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771 would happen in future times; he died several times, and each time
773 he rose again. "And whenever he came back to us, there were great feastings and rejoicings. Milk was brought from every kraal, and fat cows and fat ewes were slaughtered. *Tsui ||Goab* gave every man plenty of cattle and sheep, because he was very rich. He gives rain, he makes the clouds, he lives in the clouds, and he makes our cows and sheep fruitful."[1] Another of Hahn's informants, speaking of the origin of his tribe, said: "That very thing, the *||Habobe*, has been made by *Tsui ||Goab* in this country, and */Khub* [Lord, another name for *Tsui ||Goab*] has made us, and has given us this country. He gives to us the rain, and he makes the grass grow."[2] He is ubiquitous, and the people take oaths by him, "thereby signifying that they regard him as a moral being which averts evil"; health and recovery of health are due to him, and when taken by sudden surprise they use his name in the form of an exclamation: "*Tsui-||Goatse* !"[3]

773 On certain occasions *Tsui ||Goab* is worshipped openly as the
796 rain-giver. Hahn, as we have just seen, says that the Naman leave their huts with the first rays of the dawn, and invoke him. This is not mentioned by any other writer; but there is further evidence of worship directed towards him. The missionary, George Schmidt, who worked among the Hessequa, one of the Cape Hottentot tribes, from 1737 to 1744, has left on record a short but very important description of one of their religious ceremonies. "At the return of the Pleiades these natives celebrate an anniversary; as soon as these stars appear above the eastern horizon mothers will lift their little ones in their arms, and running up to elevated spots, will show to them those friendly stars, and teach them to stretch their little hands towards them. The people of a kraal will assemble to dance and to sing according to the old custom of their ancestors. The chorus always sings: 'O Tiqua, our Father above our heads, give rain to us, that the fruits (bulbs, etc.), uientjes, may ripen, and that we may have plenty of food, send us a good year.'"[4] *Tiqua* is an early form of writing *Tsui ||Goab*; and the prayer shows clearly that he is here regarded as the god of the rain-giving clouds and of the food-producing fields.

Tsui ||Goab is also invoked by the Naman, at the great annual rain-making ceremony, *guri ǂab* ("yearly killing"), which is the most

[1] Hahn, op. cit., 61. [3] Ibid., 64.
[2] Vedder, "The Nama," 130; Hahn, op. cit., 62; Schultze, op. cit., 447–8.
[4] Hahn, op. cit., 43; quoting *Basler Magazin*, 1831, p. 12.

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important festival among them.[1] For this ceremony the whole tribe gathers together at the headquarters of the chief. It is held, if possible, on the banks of a stream, and if there is no stream near by, then a trench is dug to simulate one. When the old men judge that the summer rains are due (about November or December), they tell the chief that it is time to hold the yearly feast, and he sends word to all the outlying families, and decides the time and spot for the ceremony.

Each family contributes according to its means, all bringing milk, and those who can, some female animal, a cow or a ewe, which must be pregnant. The feast cannot be held at all without one pregnant animal. On the spot itself a shelter is made, chiefly for the comfort of the men, and fires are lit to cook the meat for the feast. In addition a fire is lit on the banks of the stream for the special part of the ceremony. The animals are killed and cut up very carefully, so as to preserve intact the uteri, which are kept till after the feast. Eating apparently goes on most of the time until all the food is finished.

When the fire at the riverside is ready, and a channel has been made to the river or stream, the old men of the tribe who are good at prophesying take the uteri, hold them over the fire and pierce them with sticks so that the uterine fluid flows directly through the fire and down the river. At the same time milk in plenty and fat from the animals are thrown on the fire, so that liquid really flows, and great clouds of smoke rise into the sky. Meanwhile all the people round gather together in a great tribal dance, calling on *Tsui //Goab* to send the rain in plenty, to make the ground soft and the grass green, so that they may have plenty of food for the year. One form of prayer sung on such occasions has been recorded by Hahn[2]:—

Tsûi //goaxa!	Thou, O Tsui //Goab!
Abo ixa,	Father of our Fathers,
Sida ixa!	Our Father!
//Nanaba /aviro,	Let stream the thunder cloud,
Ba xuna tiro,	Let our flocks live,
Eda sida tiro;	Let us also live, please;
‡Khabaxa gaxa goreb	I am so very weak
//Gâs xun,	From thirst,
/Ao xun;	From hunger;
Ba xuriba aoxa.	Let me eat field fruits.
Saxa gaxa xuna sida ixaxa,	Art thou not our Father,
Abo ixaxa,	Father of our Fathers
Tsûi //goaxa?	Thou Tsui //Goab?
Eda sida gaxgaoxiro,	That we may praise thee,

[1] The following description is based mainly on the account given by Hoernlé: "A Hottentot Rain Ceremony," *Bantu Studies*, i, No. 2 (May, 1922), pp. 3–4; cf. *idem*, "South-West Africa as a Primitive Culture Area," 27–8, and "Social Value of Water among the Nama," 515–16.

[2] Op. cit., 58–9, quoted by Hoernlé, "South-West Africa," 28.

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Eda oide //khare /khaixire,	That we may bless thee,
Abo ire,	Thou Father of our Fathers,
Side /khare,	Thou, our Lord,
Tsui //goaxa!	Thou, Tsui //Goab!

"All through the day," writes Mrs. Hoernlé, "they would speak thus, and the informants all speak with great conviction when they affirm that soon after the smoke ascends the clouds are seen to form and it is not long before the rain comes. 'In those days the people were happy, the rain used to have its proper time to come and they used to expect it, but now the times come and go yet it doesn't rain.'"

"This rain ceremony," she continues, "seems to me as full of symbolic rites as any I know. Female animals must be used, and those, too, pregnant, the more to typify fertility. Milk is there in abundance, and milk and water stream through the fire, putting it out just as the rain does, and run into the river, symbolizing the running of the rivers after the rains. The smoke ascends to the sky in huge clouds, darkening everything, and so, too, do the rain clouds when they come."[1]

A less detailed account of what seems to be the same ceremony is given by Vedder.[2] "If the rain stayed away for a long time, the people tried to bring it about magically by the following process: A cattle-owner would give a pregnant cow, which had never had a calf before, to be slaughtered. The blood was caught up and the meat cooked in large earthen pots. This being done the owner of the cow would come up to the still blazing fire and pour both the meat-soup and the blood into it in order to extinguish it. Whilst doing this he would pray:—

My Tsui-//Goaxa,
Let the clouds rain,
So that we can live joyfully;
Let the field-food grow,
So that we can find onions."

These ceremonies and the words of the prayers show clearly that *Tsui //Goab* must be regarded as the rain god of the Hottentots. He is also called *abob*, father, and */khub*, Lord, as the first prayer shows; and Hahn further identifies him with */Nanub*, the thunder-cloud, and with */Gurub*, the thunderer, one of the names of */Nanub*. Graevenbroeck and Valentijn also quote both names for the same god, *Thikkwa* (*Tsui //Goab*) and *Khourrou* (*/Gurub*).[3] The cloud */Nanub* is often addressed in prayer, "O cloud, our Lord,

[1] "Hottentot Rain Ceremony," 4. [2] "The Nama," 131.
[3] Hahn, op. cit., 130; Graevenbroeck, op. cit., 369; Valentijn, op. cit., 109, 158, quoted by Hahn, op. cit., 58.

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let rain"[1]; while "if a heavy thunderstorm is approaching, and the country is resounding from the roaring of the thunder, and the lightnings disperse the darkness", the people assemble for a */gai*, a religious dance, and, while dancing, sing the following[2]:—

!Gurub is !Gaos	The Hymn of the Thunder
!Nanuseep!	Son of the Thundercloud!
!Gorib-khai, !Gurubes!	Thou brave, loud-speaking !Gurub!
!Oaos gakare,	Talk softly, please,
!Hawib t'aes a-kâ-aenasi;	For I have no guilt;
!Ubasen	Let me alone! (Forgive me!)
!Oaoxpo aoiga.	For I have become quite weak.
!Gurubes!	Thou, O !Gurub!
!Nanuseep aoaos!	Son of the Thundercloud!

This may be compared with a statement made by Valentijn, who touched at the Cape in 1705. He speaks of the "Supreme Ruler" *Khourrus* (i.e. */Gurub*, the thunder) and of the "Great Chief" or "God" *Thakwa* or *Thik-qua* (i.e. *Tsui ||Goab*), "who dwells on high, and to whom they showed respect, especially during great storms of thunder and lightning . . . saying, if it thunders, the Great Chief is angry with us."[3] Almost verbally the same was said to Hahn by an old Nama man: "The people say, if it is thundering, the Lord [*/Khab*, i.e. *Tsui ||Goab*] is speaking; he is scolding them."[4]

Another quotation throws further light upon the conception of *Tsui ||Goab*. Alexander states that the Hottentots of the Kuiseb River in South-West Africa had to make an offering to *Tsuib* before they could drink water with safety.[5] Alexander calls the man of whom he speaks a Bushman, but his name shows that he was a Nama. "Numeep, the Bushman guide, came to me labouring under an attack of dysentery, and said that he was about to die! I asked him what had occasioned the disease, and he said that it was from having dug for water at a place called Kuisib, in the bed of the Kuisib River, without first having made an offering, and that therefore he was sure to die unless I could help him. I asked him, what he meant by saying that he had made no offering at Kuisib. 'Before any Bushman,' said Numeep, 'digs for water at Kuisib he must lay down a piece of flesh, seeds of the Narus, or an arrow, or anything else he may have about him and can spare as an offering to Toosip, the old man of the water.' I asked Numeep if he had ever seen Toosip. 'No, I have never seen him, nor has anyone else that I know of, but we believe that he is a great Redman[6] with white hair, and who can do

[1] Hahn, op. cit., 129-30. [2] Ibid., 59-60. [3] Loc. cit.
[4] Op. cit., 91-2. [5] *Expedition of Discovery into the Interior of Africa*, II, 135.
[6] "Redmen," *Aoa-khaib*, is another name used for themselves by the Namas, in distinction to the negroes, whom they call *Aoa-khaib*, "black men," and the Europeans or "white men" *Aoti-khaib*.

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753 us good and harm. He has neither bow nor assegai nor has he a wife.'
776 'Do you say anything to him when you put down your offering at
782 the water place?' 'We say, Oh! great Father, son of a Bushman, give me food; give me the flesh of a rhinoceros, of the gemsbok, of the zebra, or what I require to have! But I was in such a hurry to drink this morning that I scratched away the sand above the water, and took no notice of Toosip; and he was so angry that if you had not helped me I must have died.'"

773 Mrs. Hoernlé comments upon this: "Nowadays the natives do
776 not know anything of Tusip, but Tup is the rain and Tu /oap is the
821 rain wind, so that we have here at any rate the rain, or water-giver."[1] But in the seventies of last century, Hahn was one day in the company of an old Topnaar man when very heavy thunder clouds were towering above the horizon. "We both looked with great enjoyment towards the clouds, calculating that in a few hours' time the whole country ought to swim in water. 'Ah,' he said, 'there comes Tsui //Goab in his old manner, as he used to do in the times of my grandfathers. You will see to-day rain, and very soon the country will be covered by Tusib!' I asked him what he meant by Tusib. He answered, 'When the first green grass and herbs come after the rain, and in the morning you see that green shining colour spread over the country, we say: *Tusib ka /kubo ra /gu*, Tusib covers the earth.'" *Tusib*, Hahn says elsewhere, is also a local name for *Tsui //Goab*, or, better, */Naoab*. "*Tu* means to rain. *Tusib*, therefore, the Rain-giver, or the one who looks like rain, who comes from the rain—that is, the one who spreads the green shining colour over the earth."[2]

821 *Tsui //Goab*, it is now evident, must be regarded as the personifica-
776 tion of the natural forces producing rain. In a country like South
773 Africa, where water is in places exceedingly scarce, it is not surprising
796 that special importance should be attached to it by the natives, who depend upon its natural supply for the well-being both of themselves and of their herds. The annual rain ceremony, the most important religious ceremony of the Hottentots, aims directly at providing an adequate supply of water for the life of the tribe; but even when water is available it plays a large part, as we have seen, in their ceremonial practices.

823 Whilst in the normal routine life of the people it is used with
751 impunity, and indeed with little regard or ceremony, it acquires on
784 critical occasions a twofold significance. It becomes, on the one hand,

[1] "Social Value of Water among the Hottentots," 322. [2] Op. cit., 64, 139.

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a source of protection against evils threatening the tribe and its members, and it is, on the other hand, a danger to the members of the tribe who are, for one reason or another, in a critical condition. In the former case, we have noted in various instances, things or persons which might harm members of the society are rendered harmless by immersion in cold water, or by the application of cold water to them, or, as in revisiting an old place of habitation or on returning from the grave, one can protect oneself from harm by applying wet clay or water to oneself. But, though cold water has these protective powers, it is also highly dangerous to any one of the people in the condition of */nun*, a condition preventing him from participating in the full life of the society. Thus, sick people, mothers with new-born babies, menstruating women, bereaved people, and many others, are in a precarious state and must on no account touch water lest they die. When, after many ceremonies of purification, these people are once more reintroduced to the full life of the tribe, they are specially reintroduced to water, being splashed all over by someone well qualified to lend them strength, and so once more they take up their daily life in the tribe.[1]

All these usages are intelligible and form a harmonious whole if we realize that water is, of all the essentials of a social life, the most difficult for the Hottentots to provide, and that it is, therefore, one of their most important social possessions. The conception of *Tsui ||Goab*, the attributes he possesses, the observances and prayers directed towards him, show that the same outstanding significance is attached to the rain and to the natural forces producing it, which constitute by far the most important source of water. As the giver of the rain, moreover, *Tsui ||Goab* is also the source of the pasture necessary for the well-being of the cattle and the game, as well as of the edible roots and berries, and consequently he is intimately linked up with the subsistence of the people, prayers being addressed to him for food.

The figure of *Tsui ||Goab* is still endowed in the consciousness of the Nama with a certain amount of sublimity and solemnity. The same cannot be said of another famous mythical hero, *Heitsi Eibib*, *Haigamab*, *Heiseb* or *Kabib*. The name is generally interpreted "prophet" or "foreteller", from *heitsi*, to tell, to give a message, to order, and *eibe*, beforehand, previously. Hahn derives it, however,

[1] Cf. Hoernlé, "Social Value of Water among the Namas," *passim*; Idem, "South-West Africa," 29.

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773 from the roots *hei*, tree, and *ei*, face, likeness, appearance, arriving thus at the meaning "the One who has the appearance of a tree". In support of this he notes that another and shorter name of *Heitsi Eibib* is *Heigeib*, Great Tree, from *hei*, tree, and *gei*, big.[1]

Heitsi Eibib is said to have been a great and celebrated magician among the Hottentots in prehistoric times, who did miraculous things. The Naman all describe him as their great-grandfather, and as a powerful rich chief. He lived originally in the east, and had plenty of cattle and sheep. He conquered and annihilated all the enemies who killed his people; he was clever and wise, and could foretell what was going to happen in the future. He was born, according to one tale, of a young girl who had chewed a kind of grass and swallowed the juice, thereby becoming pregnant. The boy was as remarkable as his birth. He committed incest with his mother; he fought and killed various evil monsters; he conquered great lions, and put enmity between the lion's seed and mankind. He could change himself into many different forms, and was able to go through
[825] mountains and rivers when pursued. He cursed the lion, the hare, and the vulture, and to his commands are ascribed the habits of these creatures, as well as certain human observances. He died in many places, was buried, and always came to life again; and another legend represents him as being reborn as a young bull from a cow impregnated by eating grass.[2]

773 His "graves" are found all over the country, in the Cape Colony
778 as well as in South-West Africa, generally in narrow mountain passes on both sides of the road. Natives passing these graves, which consist of great heaps of stones piled up high, throw pieces of their clothing, or skins, or dung of the zebra, or twigs of shrubs and branches of trees, as well as stones, on the heap.[3] This they do, says Hahn, to be successful on their way; and they generally, if hunting, mutter the following prayer:—

[782]

O Heitsi Eibib,
Thou, our Grandfather,
Let me be lucky,
Give me game,
Let me find honey and roots,
That I may bless thee again,
Art thou not our Great-grandfather?
Thou Heitsi Eibib!

[1] Op. cit., 132–4.

[2] Bleek, *Reynard the Fox in S. Africa*, 73–82; Kidd, *The Essential Kafir*, 307–8; Schultze, *Aus Namaland und Kalahari*, 465–6; Vedder, in Hahn, op. cit., 64–73; Meinhof, *Lehrbuch der Nama Sprache*, 172–7 (Nama texts); Vedder, "The Nama," 132–6.

[3] Lichtenstein, *Reisen im südlichen Afrika*, i, 349; Alexander, op. cit., i, 167; Bleek, op. cit., 76; Kidd, loc. cit.; Hahn, op. cit., 69, 136.

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Sometimes more substantial offerings of honey and honey beer are left at his graves. The Nama say that when he returns in the evening from his walks in the veld he is glad to see that they thus honour him. He still gives the people good advice, and tells them how to kill the lion's children and other wild animals, and he prevents danger from befalling them if they honour him.

Hahn identifies *Heitsi Eibib* with both *Tsui ||Goab* and the Moon. All three, he says, come from the east, and that is why the doors of the huts and the graves are found in that direction. The bodies of the dead are also placed towards the east, so that their faces may look towards sunrise. Even those who possess wagons place them in such a position that the front is open to the morning sun. And the Naman, when asked why they do so, always answer, "Our grandfather *Tsui ||Goab*, or our ancestor *Heitsi Eibib*, came from the east." Both are invoked as "Father" or "All-Father"; both are rich and possessed of plenty of cattle and sheep. They all promise immortality to men, and fight with the bad beings; they kill the enemies of their people. All three can alter their shape; they can disappear and reappear.[1]

This identification cannot be accepted. In spite of the resemblances noted by Hahn, the differences are more numerous and far-reaching. *Heitsi Eibib* appears as the central figure in a cycle of myths; he has a family, and has dealings with various other people and animals. Moreover, like the Mantis in Cape Bushman folk-lore, he is full of tricks and his character is not altogether blameless. *Tsui ||Goab*, on the other hand, figures only in the combat with *||Gaunab* which gave him his name. He is also looked upon with far more respect and reverence than is *Heitsi Eibib*. He has creative powers, which *Heitsi Eibib* has not. The latter seems to be in no way connected with the rain, whereas *Tsui ||Goab* is essentially the rain god, and is worshipped as such. *Heitsi Eibib*, again, is prayed to only at his graves, and there is nothing at all to link up these graves with *Tsui ||Goab*. The two, moreover, are always spoken of by the natives themselves as separate beings. It appears, therefore, that they must be regarded as distinct from each other.

It is difficult to determine exactly what graves are specially connected with *Heitsi Eibib*. Alexander, as we have seen, distinguishes *Heitsi Eibib's* graves, "large heaps of stone on which had been thrown a few bushes," from "the common graves covered with a heap of

[1] Op. cit., 130-5.

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773 stones"; whereas Biden and Kling use the term "heidje eibib" in regard to all graves, although speaking also of a specially large 778 "heidje eibib" near O'okiep. Hahn says that branches are thrown only on the graves of *Heitsi Eibib*, not on any others, which appears also from Alexander's remarks. Vedder, again, "was interested to know whether there were really human remains under these often stately monuments of piled up stones. Indeed, I was told that nothing of the kind was to be found under these heaps of stones, as Heiseb was resurrected; but I did not believe these sayings. I, however, found that the earth under these sepulchral monuments was indeed empty." He, therefore, concludes that these heaps were originally beacons set up by the Bushmen at those places where strangers used to cross their tribal boundaries on foot, that is, where there were old paths, and that later, when the Bushmen had to evacuate their country for the new immigrants, these boundary marks appeared to the Hottentots as graves, which were revered as the graves of their own ancestors by piling stones on them.[1]

769 Whatever the origin of these heaps, it is at least certain that the 778 Hottentots regard them as the graves of *Heitsi Eibib*, add stones, 773 branches, and other objects to them, and pray at them to *Heitsi Eibib* for success in hunting, much cattle, and other benefits. We have previously noted that ordinary graves are also added to in this way, and that people will sometimes go to pray at the graves of the parents. This suggests that *Heitsi Eibib* is in some way connected with the ancestors. One is inclined, therefore, to look upon him either as a traditional hero of the past, round whom a series of legends have collected, or possibly as a mythological ancestor living much the same sort of life as the Hottentots themselves did. He certainly does not appear to be a personified nature deity of the same kind as *Tsui ||Goab*. And it may be added here, that in translations of the Bible and other religious works into the Hottentot languages, the name *Tsui ||Goab* is by some writers used as a rendering for "God", whereas *Heitsi Eibib* never is. This in itself indicates how different were the native conceptions of these two figures.

773 In the mythology of the Hottentots *Tsui ||Goab*, as we have seen, 776 appears as a great tribal hero, many of whose people are killed by the evil chief *||Gaunab*. *Tsui ||Goab* goes to war with *||Gaunab*, and finally destroys him by giving him a blow behind the ear; but

[1] Op. cit., 132; cf. idem, "Ueber die Vorgeschichte der . . . Buschmänner," *J. S.W. Afr. Sci. Soc.*, I (1925–6), 11–12.

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though destroyed in this way //*Gaunab* comes alive again, and one form of the myth tells the story as though the fight were an annual one. The name //*Gaunab* is nowadays translated by "Devil", and owing to missionary influence has exactly this significance for the natives; but Hahn derives it from //*gau*, to destroy, annihilate, and therefore interprets it as "the destroyer, the one who annihilates."[1]

It is difficult to arrive at a complete picture of what the Hottentots originally understood by //*Gaunab*, especially as the information relating to him is rather scanty. Graevenbroeck says of the Cape Hottentots that they believed in a first forefather *Khourrou* or *Thikkwa*, and a god of the underworld *Damoh*.[2] Valentijn, who had access to Graevenbroeck's manuscript, enlarges somewhat on the latter being. The Hottentots, he says, spoke of a "Spectre whom they feared very much, Somsoma", as well as of *Dangoh* or *Damoh*, "a Devil, a black chief, who does much harm to them; they avoided speaking of him, as he often persecuted them, but in carefully examining this, it is nothing but their somsomas and spectres."[3] *Dangoh* or *Damoh*, Vedder suggests, "is evidently an attempt to spell the word //*Gauab*."[4] The linguistic identification seems rather far-fetched, but at least the attributes *Dangoh* has in Valentijn's description definitely connect him with //*Gaunab*.

Kolb uses the word *Counia* for "God, or the Great Chief", and also mentions "another chief, somewhat lesser in power, called *Touquoa*, from whom some of them had learned witchcraft; he never does good to the people, but always harm. They must, therefore, fear him, show respect to him, and serve him. This they do by slaughtering in his honour sometimes a sheep, sometimes also a fat ox, whenever they perceive that great misfortune is threatening them."[5] It is evident, from what has already been said, that Kolb has confused the two names, and that the attributes he ascribes to *Touquoa* (*Tsui* //*Goab*) really belong to *Counia* (//*Gaunab*). This appears also from a curt statement by the missionary, George Schmidt, about the Hessequa: "They have no religion or rites, and they believe only that there is a supreme Lord over all, whom they call Tui'qua. They believe also in a devil, to whom they give the name Gauna, but they do not care much about him."[6] Wikar, again,

[1] Hahn, op. cit., 125; Hoernlé, "Social Value of Water," 319.
[2] "Uit den Ouden Tijd," 369.
[3] Loc. cit. [4] "The Nama," 130.
[5] Op. cit., 52–3; cf. Hahn, op. cit., 41–2.
[6] "Reise nach dem Vorgebirge der guten Hoffnung," 275.

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But *//Gaunab* also figures in the myth as the opponent of *Tsui //Goab*; and there it is further said, by the Naman, that "*Tsui //Goab* lives in a beautiful heaven, and *//Gaunab* lives in a dark heaven, quite separated from the heaven of *Tsui //Goab*", while the Korana told Wuras that *Tsui //Goab* lived in the Red Sky and *//Gaunab* in the Black Sky.[1] Two of the old writers, Valentijn and Wikar, also speak of *//Gaunab* as a "black chief", while Graevenbroeck calls *Damoh* the "god of the underworld". The interpretation of this myth is difficult, as we have no further information at all about the two "heavens" referred to. Hahn reads into it a metaphor illustrating the change of day and night, and identifies *Tsui //Goab* with the Red Dawn and *//Gaunab* with the Black Night.[2] An alternative explanation, if we remember that *Tsui //Goab* is not only the rain-giver, i.e. the fertilizer, but also the creator, while *//Gaunab* is the cause of sickness and death, may be that the myth symbolizes the conflict between life and death. But this is mere speculation, as we need to know far more about the beliefs and practices relating to these two beings, and, it should be added, about the beliefs relating on the fate of the dead, before interpretations of their significance can be advanced with some prospect of accuracy.

Magic and Divination

In common with most primitive peoples the Hottentots have amongst them certain individuals who are specialists in the art of magic. Of these magicians, */gai aogu*, we have extremely little information. Nothing at all appears to be known about the method in which a person becomes a */gai aob*, or of the training he has to undergo. One of Mrs. Hoernlé's informants said that a child born with a caul might become a clever */gai aob*, if given the caul to eat whilst still young; others, however, said that such a child became a *gebo aob*, a seer.[3] It is not even definitely stated if these magicians are of either sex, or men only, but the fact that the name by which they are known is always written with the masculine suffix seems to imply the latter.

The name */gai aob* itself, according to Schultze,[4] is derived from */gaiš*, the magic medicine used by these men in their work. This medicine is carried about in a small box cut from the horn of some animal. It is made up of vegetable ingredients taken from the roots of a large diversity of plants, and of the flesh and bones of various

[1] Hahn, *op. cit.*, 61–2. [3] Ibid., 126.
[2] "Social Value of Water among the Naman," p. 520. [4] *Nama-land und Kalahari*, 226.

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boys. This particular association, in other words, is peculiar to the North-Western Bushmen; but whether it has been borrowed or is simply a local development cannot be decided in the light of our present knowledge.

Finally, the Hottentots speak also of *Heitsi Eibib*, who seems to be a sort of ancestral hero, and who is worshipped at his "graves", where he is prayed to for success in hunting, etc. His mythological character in certain respects resembles that of the Mantis among the Cape Bushmen, but the latter is not the object of a grave cult, and this *Heitsi Eibib* primarily is. There is no being corresponding to him among the Northern Bushmen, although his name occurs, obviously as a borrowed element, in the *Heiseb* of the Heikum of Etosha Pan and of North-East Ondonga (among the former as that of a "bringer of blessings", among the latter as that of an "evil spirit"!), and possibly also in the *Hishe*, i.e. *Huwe*, of the Naron and Auen. Consequently this conception must be regarded as peculiar to the Hottentots.

The resemblances noted above are far-reaching, even when allowance is made for the by no means insignificant differences in detail. The Northern Bushmen especially seem to have many elements of religious belief virtually identical with those of the Hottentots. There has certainly been a good deal of mutual influence here, but the similarities not so much in detail as in general features are too numerous and too fundamental to be attributed solely to borrowing. Meticulous comparison must unfortunately be ruled out as at present inadvisable: we know far more about the religious system of the Hottentots than we do about that of the Bushmen, of which indeed the available information is so scanty that any elaborate discussion based on it can only be regarded as somewhat speculative. It can nevertheless be fairly confidently asserted that among both the Northern Bushmen and the Hottentots we find, in addition to the worship of the moon, the cult of mythical beings derived partly from animistic beliefs (*//Gaua*), and partly from the personification of the natural forces producing rain (*Tsui //Goab*, *Huwe*). It must be concluded therefore that both peoples have on the whole the same religious system, although there are obviously also considerable differences in detail which still have to be explained. The importance attaching to this community of beliefs is emphasized by the fact that this religious system differs essentially from that of the neighbouring Bantu.

The Southern Bushmen to some extent stand apart from the rest.

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Pleiades, on account of their thick cluster of stars, are called by the name */hũseti* or */kxũseti*, derived from the verb */hũ* to assemble, or are otherwise known as */ao /gamiroti*, "Hoar-frost stars," since at the time when they become visible the nights may already be so cold that hoar-frost is found in the morning.

Of these stars Hahn gives the following myth, which he names "The Orion Myth, or the Curse of the Women".[1] "The /Khunuseti (Pleiades) said to their husband, 'Go thou and shoot those three Zebras for us; but if thou dost not shoot, thou darest not come home.' And the husband went out with only one arrow, and he shot with his bow. But he did not hit, and he sat there because his arrow had missed the Zebras. On the other side stood the Lion and watched the Zebras, and the man could not go and pick up his arrow to shoot again. And because his wives had cursed him he could not return; and there he sat in the cold night shivering and suffering from thirst and hunger. And the /Khunuseti said to the other men: 'Ye men, do you think that you can compare yourselves to us, and be our equals? There now, we defy our own husband to come home because he has not killed game."

In explanation Hahn states[2] that Aldebaran, or α Tauri, is the husband of the myth, and the */Khunuseti*, or Pleiades, are his wives. His bow is *w w* Orionis; his sandals, *//haron*, are *e* and δ of the Hyades; his kaross is *θ* and *γ* of the Hyades; δ, *e*, ζ, Orionis are the zebras, */goregu*, and Leo is the Lion. The arrow */ab* is marked by *i*, *d*, *c*, Orionis, of which again it is called *//naus*, the arrowhead, and *c* is the opposite end, where */ams*, the feather is fixed.

The gleam of the Milky Way and of the Magellanic Clouds reminds the Hottentot of the weak glow of the embers of a hearth fire. The former is therefore known as *tsaob*, Ember, the masculine singular ending reflecting the large slender shape of the constellation, and the latter as *tsoro*, Embers (fem. dual), the ending reflecting the clumpy form and the smallness of the constellation. The Magellanic Clouds are also called *xam /kxarakxa*, "the two lion testicles." Of single fixed stars Schultze heard only Sirius named, as the "Side Star", */naus /gamirob*. Two other names of stars are recorded by Hahn: *mura*, "the two eyes," for α and β Centauri, and *xami di mura*, the eyes of the lion, for μ 1 and 2 Scorpionis.[3] It will be remembered that he also speaks of the stars as the eyes of the deceased.

The calendar of the Hottentots[4] is based on the change of the

[1] *Tsuni-//Goam*, 74. [2] Ibid., 108–9. [3] Ibid., 109 [4] Schultze, op. cit., 369–73.

strange clicks and other sounds were mostly by means of the letters of the Latin alphabet without the aid of new signs. One who knows the Nama language is still able to find his way in spite of the fact that their way of writing now bears the character of the Dutch, then the French and again the German spelling.

2. Dango or Damoh is evidently an attempt to spell the word //Gauab. //Gauab still represents an evil spirit amongst the Nama to-day. This name is used for "devil" in the Christian literature of the Nama. But it is not impossible that this name could have been the name of their God, as the Bergdama, who adopted the Hottentot language when they were their servants, still call the Supreme Being //Gamab, and the Bushmen of the Saan tribe who stand in close relation to the Hottentots, as far as physical structure and language are concerned, call God //Gaunab. It might be due to the influence of Christian ideas that the heathen god of the Hottentots was re-named "devil," which is quite in line with the missionary and generally Christian views of the time. But Khouron seems to be an attempt to write the Nama word !Khub in French spelling. This word means "Master" in its broadest sense, and it is still the common custom to call God by this name.

Tiqua, Tuqua, Tui-Iqua, Cukoab, etc., is nothing else but Tsui-//Goab, which to-day is still much used and well-known in exclamations and oaths. This word must be translated by "wounded knee," and reminds us of an old tribal hero, known by many African tribes, who was wounded in his knee in a struggle against an enemy. Huma evidently means the cloudless sky and Summa or Somsoma will then be the Shadow which they still fear to this day.

3. Out of this confusion of old reports the name Tsui-//Goab=wounded knee, needs special mentioning. Myth has made this tribal hero a god, probably attributing to him the qualities of //Gamab=the devil. He is ubiquitous and they take oaths by him, thereby signifying that they regard him as a moral being which averts evil; health and recovery of health are due to him, and when taken by sudden surprise they are accustomed to use his name in the form of the exclamation "Tsui-//Goatse!". Amongst the Koranna the tradition still is that Tsui-//Goab has been a renowned chief of their tribe.

On certain occasions Tsui-//Goab is worshipped openly. The prayers to him point out plainly that he is regarded as the God of the rain-giving clouds and of the food-producing fields.

If the rain stayed away for a long time they tried to bring it about magically by the following process. A cattle-owner would give a pregnant cow, which had never had a calf before, to be slaughtered. The blood was caught up and the meat cooked in large earthen pots. This being done the

5: Vedder M-5 (ca. 1910) 1928
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owner of the cow would come up to the still blazing fire and pour both the meat-soup and the blood into it in order to extinguish it. Whilst doing this he would pray:—

My Tsui-//Goatse,
Let the clouds rain,
So that we can live joyfully;
Let the field-food grow,
So that we can find onions.

A long prayer which was said at similar occasions or was sung at their dances has been preserved by Th. Hahn and has the following wording more or less:—

Oh, Tsui-//Goab,
Thou, father of our fathers,
Thou, our father,
Let the clouds rain
That the herds may thrive,
That we may also thrive.
We have become so weak—
Weak from much of thirst,
Weak from much of hunger.
Let us roast field-food.
Thou are, aye, our father,
Our fathers' father;
Tsui-//Goab is they name.
That we may thank thee,
To thee our offers bring,
To thee, father of our fathers,
To thee, the most high,
To thee, oh Tsui-//Goab, thou.

It must be added that these same prayers, with almost the same wording without naming Tsui-//Goab are used by the Bergdama, when they pray to their father, as well as by the Bushmen of the Hei-//om tribe when approaching their god //Gaunab. This new hypothesis that Tsui-//Goab was originally not a divine being but has only become so later, the qualities of //Gaunab having been attributed to him, who was afterwards regarded as the devil by them, seems to be noteworthy. It would, however, be very difficult to prove this as more than a mere probability.

4. Though the figure of Tsui-//Goab is endowed with a certain amount of sublimity and solemnity in the consciousness of the Nama, the same cannot be said of another famous mythical being called Heiseb.

Heiseb is said to have been an exceedingly clever Nama in a prehistoric time, who did miraculous things. He could change himself into different forms and was able to go through mountains when pursued, etc. Above all, he died more than once and, according to Nama belief, was resurrected. Various

5: Vedder M-5 (ca. 1910) 1928
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773 778 graves of his are to be found in the Cape Colony as well as in Nama- and Hereroland. He who passes these graves, consisting of stones piled up along old native paths, must lay a stone, a twig or something to this description on the grave in salutation to him, lest he meet with an accident on his way. I was interested to know whether there were really human remains under these often stately monuments of piled up stones. Indeed, I was told that nothing of the kind was to be found under these heaps of stone, as Heiseb was resurrected; but I did not believe these sayings. I, however, found that the earth under these sepulchral monuments was indeed empty. This curious incident instigated me to investigate this matter further as such heaps of stone, worshipped by all natives, are found in all parts of South West and what, is more, their worship was even known at the Cape according to old reports. My study of the Bushmen probably brought me on the right track and the customs of the Ovambo indicate similar phenomena. Up to this day the Ovambo pile up the hard fruit of a certain tree on the boundaries of the territory they lay claim to, to serve as beacons which are respected everywhere.

773 778 621 Among the Tjimba I found that they demark their pastures at certain points of the boundary with heaps of stones. Unless all the information is fallacious, the Bushmen, who were the only inhabitants of South West in olden times, also knew this custom. They erected stone beacons at those places where strangers used to cross their tribal boundaries on foot, *i.e.*, where there were old paths. The implication of this for the strange hunter and gleaner was that all their activities within these boundaries would be regarded as robbery. It is not improbable that both the Ovambo and the Tjimba of the Kaokoveld took over this way of demarking their tribal boundaries from the Bushmen.

Afterwards when the Bushmen had to evacuate their country for the new immigrants, the Hottentots, Bergdama, Herero, etc., these boundary-marks appeared to them as graves, which were revered as the graves of their own ancestors by piling stones on them.

The myth now included these imposing tokens of love and called them Heitsi-eibeb, *i.e.*, place, where Heiseb lingers.

773 821 5. The moon plays a very great rôle in the Nama mythology. It was she who brought death to humanity by means of a wrong message. Up to then humanity had been immortal, but her words: "As I die and live again—new moon and waxing moon—so will ye also die and live again," were conveyed in a contrary sense by the hare. They expect the same things from the moon that they obtain by entreating Tsui-762 //Goab. Prayers were also sent up to her at the occasions 535 of their moonlight dances. Similar dances of a religious 178 character were also organised in the beginning of Spring when the Pleiades appeared. Now-a-days the prayers have

6: Hoernlé E-5 (1912-1913)1923
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The other name for Sarés, the whirlwind, is //Gãuab, translated nowadays by the word devil, and having exactly this significance for the natives, owing to missionary influence. It is very difficult to get a complete understanding of what the natives originally understood by //Gãuab. In the mythology of the people //Gãuab is the evil chief who kills great numbers of Tsui //Goab's people, and Tsui //Goab is the great hero of the Nama and other Khoi Khoin tribes. Tsui //Goab went to war with //Gãuab and finally destroyed him by giving him a blow behind the ear. But though destroyed by Tsui //Goab, he came alive again, and one form of the legend tells the story as though the fight were an annual one. However that may be, //Gãuab is also connected with the /Heí /Nũn, in fact, /Gãunagu in the plural is simply another name for /Heí /Nũn, and old David Zwartboy, the present chief of his tribe, insisted very earnestly to me that the /Heí /Nũn were simply //Gãuab. "The names are two, but the thing is one," he said. David's views are strongly tinged by missionary teaching, and for him the /Heí /Nũn which troubled him so much when he had influenza are simply evil spirits sent by the devil to trouble him.

Further than this in the analysis I do not want to go here, but I think I have said enough to show that a whirlwind is a thing of evil omen, a form which the /Heí /Nũn or //Gãuab can take, and that it brings sickness and perhaps death to the inhabitants of the kraal unless precautions are taken, and that those precautions consist chiefly in scattering cold water in its path.

Again, when one is visiting an old locality of a tribe, one is exposed to all kinds of dangers. The ghosts of the //Náon, the ancestors, haunt the place and one must protect oneself against them and propitiate them if one is to escape. Thus, ten years ago I visited, with a native guide, a spot which had long been deserted by the Topnaars. It was a long day's journey up and down great sand dunes, and both I and my guide caught bad colds. The next day my guide's wife came to see me, shaking her head wisely. "I knew I should find you ill," she said, "and I have been scolding my husband, who should have known better. When you got to Wortel you should have gone straight to the water, and put a stripe of wet clay on your legs and on your forehead, and then you should have said:

'Tí //Náoxan !Hutse, (My ancestors' territory),

!Gũise !khoí !óa te re, (Run nicely to meet me),

Then all would have been well."

eibe mutsi.' (I see you first.)

In this case, the water is not sprinkled about or splashed on to the person, but from the water-hole wet clay is taken and put on to the body. I think the important thing here is that one begs the goodwill of the spirits, claims relationship with them, and enters once more into possession of the old tribal

pactaeque societatis signo, manus invicem sociant: sed hic sinistram, ille dextram jungit: quod miratus, hujusque novitatis mihi causam rimanti inquirentique, *malum hunc accolam finitimumque gravem scaevam esse, sinistram qua viribus praepollet noxiosissimamque in fidei pignus obtulisse* nervosè paratissimèque argutulus attendenti respondet Barbarus: qui porrò scissitanti (sic) scrutantique mihi, quo nomine apud ipsos Supremum numen veniat: continuò mirabili genealogia ultimae originis adjicit *Khourrou* vel *Thikkwa*: inferum autem *Damoh* appellari: ab hoc Summo Deo, *Noh* primum hominem, ejusque conjugem *Hingnogh* creatos: hosque sanguinis sui ultimos auctores humanum genus, majoresque suos uxores ducere, liberos tollere, poligamiae, paci et concordiae studere, alium non laedere, suum cuique tribuere docuisse, hisque similia praecepta, infra succincte narranda tradidisse, non irrediculè infit: amboque reconciliati, cum donis tamen et cum bona gratia dimittuntur.

In alterutrius territorio thermae reperiuntur, quas exopinatò cives nostri trajecturi, tabulis asseribusque suorum curruum constravere, eosque sive halitu bullientis ferventisque aquae, sive earundem exhalationum acrimoniâ ambesòs, et colore aliquatenus mutatos invenerunt, perpauci(s)que passibus inde, geminas scaturigines aquae jugis gelidaeque, pari modo, quo majores nostri Aquis grani Balnea detexere, an aeque lavacro salutifera, hactenus popularium nostrorum negligentia in perspicienda rerum naturâ ignoratur. Aliaque majoris ponderis scitu factuque facilia dignissimaque eorundem negligentia inexplorata aut omissa, sordidè gazis, scelerum invitamentis, inhiantibus spreta jacent, dum ut assolet,* et hominum nostrorum natura ita comparata sit, ut publica privatis illiberalibusque lucris postponant: hinc aegritudinis nostrae stirpes!

* I suspect some words have been dropped here in the MS. The phrase *dum ut assolet* makes no sense as it stands.

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21) *Khourrou* = *!Gurub*, the thunderer, another name for *Tsui-//goab* (= *Thikkwa*, *Thikkwa*), the great Hottentot rain god. *Damoh* is probably an attempt to spell the name *//Gaunab*, who figures in Hottentot mythology as an evil chief, and in the beliefs of the people as the source of all evil. (See Hahn, *Tsuni-//Goam*, passim; Schapera, *op. cit.*, 376-89). The myth of mankind's origin given by G. is apparently not found among the modern Naman, but Hahn (*op. cit.*, 105) quotes from Wuras a Korana myth of a similar nature. "The old people say that they have heard from their grandfathers that Tsui-Koab had made two persons, a man

10: Grevenbroek F-5 (ca. 1694) 1933
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friendship, and as a sign of established amity they shook hands. But the one gave his left hand, the other his right. [576]
I was surprised at this, and on my seeking and enquiring into the reason for so strange an action, the native, a shrewd fellow, replied to my query boldly and promptly, saying that this bad and troublesome neighbour was left-handed, and had therefore offered his left hand which was the stronger and the more apt to mischief as a pledge of faith. In response to my further enquiries as to the name by which the Supreme Being was known among them, he immediately traced a wonderful genealogy back to the beginning and gave the name *Khourrou* or *Thikkwa*. The devil, he said, was called *Damoh*. By this Supreme God were created *Noh* the first man and *Hingnogh* his wife. This pair, the ultimate authors of his race, had taught mankind and his ancestors to marry wives and rear children, to practice polygamy, peace and concord, to hurt no one, to give to each his own, together with other similar precepts, which will be succinctly set forth below.[21]) This information he gave me, sensibly enough. The pair, on being reconciled, were sent off with gifts and much goodwill.

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In the territory of one or other of them warm springs are found. Our countrymen, having to cross them unexpectedly, bridged them with planks and beams from their waggons, and these they found to be eaten into and somewhat changed in colour, either by the vapour of the bubbling and boiling water or by the acidity of these same exhalations; and a few paces from there they discovered two gushing springs of perennial cool water, just as our ancestors did at Aken.[22]) But whether they be equally wholesome to bathe in is not yet known through the idleness of our countrymen in investigating the facts of nature. There are other matters also of more moment, easy and most worthy to be known and done, which through the same carelessness are neglected and ignored. These things they despise while gaping after riches which are but incentives to crime . . . . such is the nature of our folk; they postpone public interests to private and illiberal gains.

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Kauima, ostrich feather, and a woman *Hau na maos*, yellow copper. He gave them cows, whose milk they should drink, a jackal tail to wipe the perspiration off the brow, a staff with a club (Kiri), a quiver with arrows, and a bow, and a shield."

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[22]) These "warm springs" are probably those now known as the Caledon Baths. The main trading route to the east passed close to them. They do not appear to have been frequented for curative purposes until the first decade of the 18th century. Cf. the journals of two visits to the "warm springs" in 1710, published in *V. R. Soc.* 5, pp. 60 ff.

10: Grevenbroek F-5 (ca. 1694) 1933
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I have now described the outfit of a fashionable male, and the dress and adornment in which the women, both wives and maids, flaunt themselves, festooned with ribbons and half-naked, and smeared with various decorative pigments. Among the Magosi when women meet, they embrace and kiss, their faces beam with joy, each takes the other's hand in friendly greeting, and they enquire of one another: Where from? and Whither away? How does your health? and what is the news in your part? and what new ditties and dances have you learned? chatting together as thick as thieves.[75]) 301 302 S 576 521

The men on this side of the mountain follow the ancient Roman practice of binding their feet with skin shoes by way of sandals; the women do so only in thorny bushes and thickets through which no lion or wild beast could force a way, otherwise their feet, which are wonderfully small, are bare and unshod. If hunger overtakes the natives in desert places far from their huts, these veldkoene, pounded with flints and roasted on the fire, furnish their last repast. H 291 H 262

Some assert that their race came into being from a male and female simultaneously sprung from the earth; others, among the Magosi, following the steadfast tradition of their ancestors, and one more in harmony with the Jewish and Christian Scriptures, ascribe their origin to a man and his wife who in remote times descended through a window on to the earth. All are agreed that from these first parents they learned agriculture and the storing of grains and berries, the milking of cattle, the brewing of beer and the making of bread.[76]) There is a gleam of sense in their words. S H 773

Their food is as rough as their clothing, and both are lacking in elegance and refinement. On the ground, after washing their hands, they eat the food the women have prepared; on the ground they sleep. The same skin that covers them by day is conveniently converted at night to supply the uses of a pillow, a mattress, a rug and a mosquito net. H 264 513

Our nearest neighbours whose wanderings bring them quite close to us, and those who are scattered over the mountains, live a hand-to-mouth existence as robbers and cattle-raiders; they keep to desert places untouched by human cultivation; they are bound by no discipline, obey hardly any custom or law, and are not subject to the 000

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other, men and women, young and old alike, asking whence they come, and where they are going, what news they have, and whether they have not learned any new dances and songs." S 576 521

10: Grevenbroek F-5 (ca. 1694) 1933
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horridioresque transalpinis, et qui introrsum degunt, non inficior. Hi quippe addictius regnantur, suoque regulo cum vitae et necis, jurisque dicendi potestate armato gaudent, quem summa veneratione prosequuntur, ejusdemque caritate flagrant: qui jura subditis de plano, sine judiciorum litiumque anfractu, parte utraque auditâ, ex aequo et bono reddit, ejusque decreto stant, et imperio, legibus institutisque cordati viri, nullâ parendi morâ, nemine obstrepente, tanquam numini, ad amussim obtemperant. Ex idoneo auctore habeo, quod ejus pedibus quum tugurio, veluti palatio degreditur, seque in publico conspici patitur, mattas stragulasque in magnificentiam substernant.

Si quis filius familias à patre acerbè vapulasse, seque ad sanguinem usque caesum queritur: causa cognita, convictus vaccam districtus calidiorque pater, spectatae integritatis judici, aequabilitatem juris exercenti, multam pendit: qui ubi dijudicandae controversiae, fortè nimium intricatae et obscuritate involutae, imparem se censet, ingenii sui viribus diffisus, concilio finitimarum gentium regulorum convocato, conciliandi causa considet, dicamque Princeps apolectis juxta secum ventilandam decidendamque exhibet: quorum calculo, pluriumque suffragio, partes tanquam magno justitiae et indulgentiae in subditos (semper fermè regentibus similes) documento, acquiescunt: hincque obsequium in Principem et aemulandi amor validior quam poena ex legibus et metus, praecipuè cum subditorum gratia et leges aequantur.

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[76]) "They deduce their origin," said the *Stapenisse* crew, "from a certain man and woman, who grew up together out of the earth and who taught them to cultivate the ground, to sow corn, milk cows, and brew beer" (Molsbergen, iii, 62; Moodie, 431). A somewhat similar story is found among the Zulu and Tswana tribes even now. I do not know the other version, according to which the ancestors of man descended out of the sky.

[77]) This refers of course to the Bushmen (Sonquas), and not to the Hottentots.

[78]) Some details in the following passages are based upon the written records of the *Stapenisse* crew; but a good deal has been added, either from oral information or from G.'s own idea of what is fitting.

[79]) The *Stapenisse* record merely says: "They are obliged to submit their disputes to the King, who, after hearing the parties,

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

The most costly present lovers could lavish on each other was buχu, and these sweet aromatic herbs of a certain Diosma were also sprinkled on those cairns which still are objects of worship, and where they assembled to offer prayers to the deceased or to the Supreme Being Tsūi|goab. We know that in the earliest times a large trade was carried on (|lamab, trade, |lamagu, to trade, to exchange, to barter), not only with pottery, dishes, spears, and knives, but chiefly with Buχu. And the leaves of the *Diosma* growing on the Khamies Bergen, the Lange Zwarte Bergen (‡Nu-|khara, a name still remembered by the old men of the ǀAmas tribe), and of the |Khomab Mountains in Great Namaqualand, and of ‡Nu-ǀhoas opposite Sandwich harbour, were known all over the Khoikhoi territory.

That the eyes of the ancient Khoikhoi were early directed towards the sky, we shall see from a myth in the following chapter. The stars too were an early object of contemplation to them, as is evident from the number of names for the stars. Certain it is that the ǀ*Khūseti* (|Khunuseti) or Pleiades, the Belt of Orion or ǀ*goregu* the Zebras, *a* Orionis *χami*, the Lion, *a* Tauri (Aldebaran) *aob*, the husband, were known to all the Khoikhoi before the separation. There was a star-mythology, and things in the blue vault went on in the same way as here on earth.

The ancient Khoikhoi were a brave and warlike people, and it characterizes their wars that women and children were spared. *War* was *torob*, from *toro*, to *bore*, to *perforate*; thus war means the perforator. Bravery was highly admired, and girls used to meet the victorious heroes (ǀgari-b, ||gob, ǀē-aob) who returned to the kraals laden with booty, singing their praise. Such heroes had then to undergo a ceremony. The priest or ǀgaiaob cut certain marks on the chest of the brave man with a flint stone, and he received then on such an occasion a cognomen as Xama-ǀgamteb, Lion-killer, ||Otsātamab, The One who cannot die, Aogu||ōb, Destroyer of heroes, &c. Names of places

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

other missionary who attempted " the difficult task of 777
translating the Bible into Khoikhoi.

Knudsen, however, changed the Khoikhoi Tsûi-||goab into Elob, taking it from the Hebrew Elohim; while for Devil he left the name of the evil-doer ||Gañab. The word Elob is now generally used wherever the Gospel is preached in Great Namaqualand, but it has not supplanted yet the old Tsûi-||goab.

Knudsen possessed a great natural talent both for languages and ethnology. To this it is due that he has provided us with some very remarkable legends, which give us a good insight into the religious ideas of the Khoikhoi; and his notes are of great value, not only because they confirm what has been stated by former travellers and missionaries, but because they have been collected amongst Khoikhoi (the ǃAmas, or ǃAmaquas, of the "Cape Records") who lived in the immediate neighbourhood of the Cape, from Berg river all along the west coast to the mouth of Olifants river. When Knudsen came amongst them they had "left the colony just twenty-seven years. The tribe during that time could hardly have exchanged the old Cape idiom for the Namaqua, as, with very few exceptions, they had not intermarried with Namaqua women.

I am therefore justified in saying, that in the following 773
notes we have some religious relics of the so-called Cape Hottentots. Knudsen's account now runs thus: "Heitsieibib or Kabib was a great and celebrated sorcerer among the Namaqua. He could tell secret things, and prophesy what was to happen afterwards. Once he was travelling with a great number of people, and an enemy pursued them. On arriving at some river he said, 'My grandfather's father, open thyself that I may pass through, and close thyself afterwards.' So it took place as he had said, and they went safely through. Then their enemies tried to pass through the opening also, but when they were in the midst of it, it closed again upon them and they perished."

773 "Heitsi-eibib died several times and came to life again. When the Hottentots pass one of his graves, they throw a stone on it for good luck."

"Heitsi-eibib could take many different forms. Sometimes he appeared handsome, very handsome, or his hair grew down to his very shoulders; at other times it was short again."

"At first they were two (Heitsi-eibib and ǂGama-ǂGorib). One (ǂGama-ǂGorib) had made a large hole in the ground and sat by it, and told passers by to throw a stone at his forehead. The stone, however, rebounded and killed the person who had thrown it, so that he fell into the hole. At last Heitsi-eibib was told that in this manner many people died. So he arose and went to the man, who challenged Heitsi-eibib to throw a stone at him. The latter, however, declined, for he was too prudent; but he drew the man's attention to something on one side, and while he turned round to look at it, Heitsi-eibib hit him behind the ear, so that he died and fell into his own hole. After that there was peace, and people lived happily."

The Death of Heitsi-eibib.

It is said that when Heitsi-eibib was travelling about with his family, they came to a valley in which the naisin-tree was ripe, and he was there attacked by a severe illness. Then his young (second wife, ǂkris) wife said, "This brave one is taken ill on account of these raisins; death is here at the place." The old man Heitsi-eibib, however, told his son ǂUrisib (the whitish one), "I shall not live, I feel it; thou must therefore cover me, when I am dead, with soft stones." And he further spoke, "This is the thing which I order you to do. Of the raisin-trees of this valley ye shall not eat, for if ye eat of them I shall infect you, and ye will surely die in a similar way."

His young wife said, "He is taken ill on account of the

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raisins of this valley. Let us bury him quickly and let us 773 go."

So he died there and was covered flatly with soft stones, according as he had commanded. Then they went away from him. When they had moved to another place, and were unpacking there, they heard always from the side whence they came a noise as of people eating raisins and singing. In this manner the eating and singing ran :—

"I, father of ǂUrisib,
Father of this unclean one,
I who had to eat these raisins and died,
And dying live."

The young wife perceived the noise came from the side where the old man's grave was, and said, "ǂUrisip, go and look!" Then the son went to the old man's grave, where he saw traces which he recognised to be his father's foot-marks, and returned home. Then the young wife said, "It is he alone; therefore act thus :—

Do so to the man who ate raisins to the windward side.
Take care of the wind, that thou creepest upon him from the leeward,
Then intercept him on his way to the grave,
And when thou hast caught him do not let him go."

He did accordingly, and they came between the grave and Heitsi-eibib, who, when he saw this, jumped down from the raisin-trees and ran quickly, but was caught at the grave. Then he said :—

"Let me go! for I am a man that has been dead that I may not infect you!" But the young wife said, "Keep hold of the rogue!" So they brought him home, and from that day he was fresh and hale."—(*Vide* Bleek, "Reynard the Fox," p. 80.)

The evidence of Francis Galton and Charles Anderson on the subject corroborates what has been given in the foregoing, but contains nothing new. I therefore make no quotations from them. During my wanderings

773 amongst the Namaquas, I took much trouble to add to these fragments. Of what I found I shall give the most important instances as condensed as possible.

Tsûi-ǂgoab.

776 This name is also pronounced Tsu-ǂgoab; this form, however, is the most worn off. Tsû-ǂgoab, Tsûi-ǂgoab, and Tsuni-ǂgoab in Namaqua; and Tsû-ǂgoam, Tsûi-ǂgoam, Tsûi-ǂkloob and Tsûi-ǂgoab amongst the ǂKora, are forms which have preserved more the original feature of the name. This Tsu-ǂgoab is still invoked almost in the same words as George Schmidt heard it at Baviaans Kloof in 1737. The following hymn is still sung among
533 the ǂGami-ǂaun in the ǂKharas Mountains, amongst the ǂHaiǂkom or so-called Veltschoendragers (sandal-wearers) in the North-east ǂKharas, and by the Gei-ǂKhous, ǂO-goia, and the ǂAunin of the ǂKhomab Mountains
[531 East of Sandwich harbour. At the time when the
539] Pleiades first appear above the eastern horizon the people gather for a ǂgui—*i.e.*, a religious dance—and sing the following:—

533 "*Tsûi-ǂgoaba!*
539 Thou, oh Tsûi-ǂgoa!
Aba-tsa!
Thou Father of the Fathers—*i.e.*, All Father!
Sida tsa!
Thou our Father!
ǂ*Nonaba ǂgoiba!*
Let stream—*i.e.*, let rain—the thunder cloud!
Ka "*gona tsiba!*
Let please live (our) flocks!
Ida aida tsiba!
Let us (also) live please!
ǂ*Khaiǂaba gom gona!*
I am so very weak indeed!
ǂ*Gâs goa!*
From thine!

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533 Leave me alone! (Forgive me!)
539 *‡Oätago χuige!*
For I have become quite weak—*i.e.*, I am quite stunned, I am quite perplexed.
ǀGuruta!
Thou, oh ǀGuru!
ǀNanus ǂata!
Son of the Thundercloud!

[535] Another song-dance I saw performed in the following manner:—There was a *solo*, sung by a person who played the part of the lightning; the other part being represented by the inhabitants of a kraal, of whom a member was supposed to have been killed by the lightning.

ǀNabas di ǀgria.
The dance-song of the Lightning.

Chorus: *ǀAibe ǁnuris ǀnanus!*
Thou Thundercloud's daughter, daughter-in-law of the Fire.
Ti ǀgâba go ǀgamas!
Thou who hast killed my brother!
ǀGaisa gum ǂâ ǀna ǁgoeo!
Therefore thou liest now so nicely in a hole!

Solo: *ǀGâisa ta go as ǀgâba a ǀgam.*
(Yes), indeed, I have killed thy brother so well!

Chorus: *ǀGâisa gum ǂâ ǀna ǁgoeo.*
(Well) therefore thou liest (now) in a hole.
"*‡Goreb khemi go ǀuanas.*
Thou who hast painted thy body red, like ‡Goro!
" *Som-ǀguba ‡naba tamas!*
Thou who dost not drop the "meness."
"*‡Eχa|khe|nabiab aose!*
Thou wife of the Copper-bodied man!

773 An old ǁHabobe-Nama, by the name of ‡Kχarab, who had great-grand-children, and told me that he had big grown-up children when the Mission Station, Warmbad,

was destroyed, 1811, by Jager Afrikaner |Hõaǂarab, 773 said to me: "Tsũi-|goab was a great powerful chief of the Khoikhoi; in fact, he was the first Khoikhoib, from whom all the Khoikhoi tribes took their origin. But Tsũi|goab was not his original name. This Tsũi|goab went to war with another chief, |Gaunab, because the latter always killed great numbers of Tsũi|goab's people. In this fight, however, Tsũi|goab was repeatedly overpowered by |Gaunab, but in every battle the former grew stronger; and at last he was so strong and big that he easily destroyed |Gaunab, by giving him one blow behind the ear. While |Gaunab was expiring he gave his enemy a blow on the knee. Since that day the conqueror of |Gaunab received the name Tsũi|goab, "*sore knee*," or "*wounded knee*." Henceforth he could not walk properly, because he was lame. He could do wonderful things, which no other man could do, because he was very wise. He could tell what would happen in future times. He died several times, and several times he rose again. And whenever he came back to us, there were great feastings and rejoicings. Milk was brought from every kraal, and fat cows and fat ewes were slaughtered. Tsũi|goab gave every man plenty of cattle and sheep, because he was very rich. He gives rain, he makes the clouds, he lives in the clouds, and he makes our cows and sheep fruitful."

"Tsui|goab lives in a beautiful heaven, and |Gaunab lives in a dark heaven, quite separated from the heaven of Tsui|goab." I could not for a long time understand what was meant by the two heavens, and could not help thinking that we had here some Christian ideas transferred into the Hottentot mythology. But the worthy Rev. Wuras, of Bethany, Orange Free State, Superintendent of the Berlin Mission, who has been now more than fifty years amongst the |Korana, writes to me in a letter, dated Bethany, Orange Free State, July 9, 1879, that the Koranas always told him *Tsui|goab* lived in the *Red Sky*

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773 and ǂGaunam in the *Black Sky*, and those two Beings fought together in former times, and Tsûi‖goab received a blow at his knee from ǂGaunam. Tsûi‖goam was a great chief and sorcerer among the ǂKora, and possessed numbers of cattle. Mothers also used to tell their children to beware of ǂGauna, as he is a great evil-doer, who could kill them.

In the following chapter, where we will trace all the names back to their workshop, we shall see what Tsûi‖goab has to do with the *Red Sky*. The Koranas again say that Tsûi‖goab made the first man, and that the snake was together with the first man on the earth. The person from whom the Rev. Wuras heard this was a man far over hundred years of age. Although this note savours much of the second chapter of Genesis, I repeat it here because throughout the Khoikhoi territory the belief is extant that in every fountain is a snake."

772 776 To return to Trûi‖goab, I have to remark that, wherever I met colonial Khoikhoi or Namaqua, whether Christians or heathens, the word *Tsui-‖goatse* is used interjectionally, as we say, "*good God*," or simply "*God, what will become of me?*" &c., either as an expression of surprise or anxiety—viz., "*Tsu-‖goatse, who will help me?*" or "*Tsu-‖goatse, what have I done, that I am so severely punished?*" But it is also used as a formula of imprecation, thus:—"Tsu-‖goatse, sats ǂguitsa ǂan, ǂhaviota hâ ǂkheiǂ," "Oh, Tsu-‖goa, thou alone knowest that I am without guilt," or "ǂKtta ta khami dire, χavets ni Tsûi-‖goabe ǂ an." "Do what you think, but you will know—i.e., find out Tsui-‖goab" [that he will see your doings, that he will punish you]. Here we have a very clear instance that Tsu-‖goab is looked at as the avenger, similar to the Dawn, Saranyu in the Vedahs. In the following chapter we shall discuss this point more closely, when we enter on the original meaning of the name Trûi‖goab.

776 Here it may not be out of place to mention an incident I experienced on a journey in Great Namaqualand.

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and worshipped up to this very moment by the inhabitants of Great Namaqualand and the North-western Cape Colony.

Every Nama from whom I inquired told me that this Heitsi-eibib is their great-grandfather, and a great powerful rich chief. He lived originally in the East, and had plenty of cattle and sheep. Therefore they make the doors of their huts towards the East, where the sun and moon rise. This custom is so peculiar to them that those who possess waggons always put these vehicles alongside of their houses, with the front towards sunrise. All the graves are directed towards the East, and the face of the deceased is also turned to that direction. Heitsi-eibib conquered and annihilated all his enemies, who killed his people. He was very clever and wise, and could foretell what was going to happen in future. Amongst the Bundle-Zwart, or ǀGamiǂnus, I heard the following story, which I afterwards traced, more or less varied, among the ǁHabobes, ǀKharagei-khois, and ǁO-geis.

Heitsi-eibib's battles with ǂGama-ǂgorib ǀHaũ-ǂgai-ǂgaib, ǂAmab and the Lion.

Heitsi-eibib lived on one side, but ǂGama-ǂgorib, ǀHaũ-ǂgai-ǂgaib and the Lion lived on the other side, on three roads, in the middle (between him and his people). There were also people living in the neighbourhood. And these people were Heitsi-eibib's people. Heitsi-eibib sent for them, but he waited in vain. At last he heard a rumour why they did not come. He then started to look after them, and came first to the place of ǂGama-ǂgorib. But he passed and did not call, as a Khoikhoi generally does when he is travelling (and passes a kraal of another). ǂGama-ǂgorib sent his messenger the Hare to call Heitsi-eibib. But the latter gave no answer. Again the Hare was sent, and Heitsi-eibib, following the invitation, said to ǂGama-ǂgorib: "I have come to look after my people." But on the place of ǂGama-ǂgorib there was a hole, and

●773all the people who passed this place were thrown by ǂGama-ǂgorib into this hole, and so they perished. ǂGama-ǂgorib challenged Heitsi-eibib, and said: "Come, let us play the "ǂHi-game."

And first Heitsi-eibib was thrown into the hole. But he spoke to the hole, and said: "Hole of my ancestors, heave up your bottom a little, and give me a lift, that I can jump out." The hole obeyed, and Heitsi-eibib jumped out, and ǂGama-ǂgorib could not prevent it. They played a second match, and Heitsi-eibib was again pitched into the hole, but ǂGama-ǂgorib was exhausted. Again Heitsi-eibib said: "Hole of my ancestors, give me a lift that I may jump out." The hole heaved up, before ǂGama-ǂgorib could prevent Heitsi-eibib from jumping out. And they played a third match, and Heitsi-eibib pitched ǂGama-ǂgorib into the hole, by giving him a dead blow behind the ear, and the air resounded ǂap!

And ǂGama-ǂgorib perished there. And Heitsi-eibib spoke again to the hole: "Hole of my ancestors, heave up your bottom, that my children may come out." And the hole raised the bottom, and all the children of Heitsi-eibib came out. And Heitsi-eibib cursed the Hare: "From this very day I curse thee; thou shalt not carry any more messages; thou shalt not eat during the daytime; thou shalt only be allowed to eat during the night, and then only will your voice be heard."

Thus he cursed the Hare, and the Hare ran away into the field, and still runs up to this day.

Heitsi-eibib started for ǀHaũ-ǁgai-ǁgaib's kraal. He arrived there, but he did not greet the master, and passed on. And he was called by the messenger, and that messenger's name was ǂAmab. But Heitsi-eibib refused. And he was again called. The second time he went up to the kraal of ǀHaũ-ǁgai-ǁgaib. Heitsi-eibib greeted the man and sat quietly down. And the man said: "What is the news?" Heitsi-eibib answered: "I have no news." Again, ǀHaũ-ǁgai-ǁgaib said: "Where art thou going to?"

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And he answered: "I am going in search of my people." 773
And on the place of ǃHaũ-ǂgai-ǂgaib there was also a hole. And ǃHaũ-ǂgai-ǂgaib had a stone on his forehead. This stone he always gave to people passing his place, and telling them to throw the stone at him; and if they threw the stone at this man's forehead, it jumped back from there, and struck the man who threw it, so that he fell into the hole and perished. Heitsi-eibib was very clever, and knew all this, for he was a great sorcerer. The other then told him to take the stone and throw it. But Heitsi-eibib said: "Shut thine eyes, and I will throw." And when the other shut his eyes, Heitsi-eibib, instead of throwing the stone at the man's forehead, hit him with it behind the ear, and killed him at once. The man fell into the hole and perished. And Heitsi-eibib cursed the messenger ǂAmab, and after he had given him a good flogging he said: "From this day thou shalt not be any more a messenger."

From here Heitsi-eibib started for the place of the Lion, who lived on a tree. He arrived there, but was not called. He passed, and then returned to the tree and asked the white Vulture (ǃUrikoras), who looked after the house of the Lion: "Where is thy Lord the Lion?" ǃUrikoras said: "I do not know; perhaps he has gone this way to hunt." The Lion, however, lived on the tree, where he had his nest. So Heitsi-eibib took the fire-drill (doro-heib), and made fire and destroyed the tree. And he said: "From this day the Lion shall not live any more on a tree; he shall now walk on the ground. And thou, white Vulture, thy voice shall not be heard any more from this day." And the Lion had no messenger from that day.

The end of this story is told by the ǂAunis, in the following version:—The Lion and Heitsi-eibib were, in the commencement, on very good terms. And the Lion's son one day came to the water, where Heitsi-eibib's daughter was, to fetch water. And he insulted the girl. The girl went to the father and complained. Heitsi-eibib

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773 said: "I am now tired of the impudence of the Lion and his children, and I am not going to suffer from them any more. They have killed enough of my people. The Lion, however, had "wings, and he used to fly high into the air, and when he saw game or people, he came down like lightning from the sky and killed all the cows, and feasted on them the whole night. In the morning he tried to fly home, but on account of being too lazy and heavy from feasting on the meat of the game, he could not fly, and had to walk home through a narrow pass in the mountain. Here Heitsi-eibib lay in ambush, and waited for him, and came unexpectedly down from behind the rock, and cut his wings off. From that day the Lion is without wings, and has to walk on the ground. And since that day there is enmity between Heitsi-eibib's people and the Lion's children.

Heitsi-eibib's Birth.

There was grass growing, and a cow came and ate of that grass, and she became pregnant, and she brought forth a young bull. And this bull became a very large bull. And the people came together one day in order to slaughter him. But he ran away down hill; and they followed him to turn him back and to catch him. But when they came to the spot where he had disappeared, they found a man making milk tubs (ǁhoeti). They asked this man, "Where is the bull that passed down here?" He said, "I do not know; has he then passed here?"

And all the while it was he himself who had again become Heitsi-eibib.

Another Legend of Heitsi-eibib.

On another occasion people slaughtered a cow. And Heitsi-eibib became a pot. And the people filled the pot with meat and fat, and made a fire. But the pot absorbed all the fat; and when they took out the meat there was no fat in the pot.

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Heitsi-eibib's Graves.

His graves are generally to be met with in narrow passes, between two mountains, on both sides of the road. Those who pass by throw pieces of their clothes, or skins, or dung of the zebra, or flowers, or twigs of shrubs and branches of trees, and stones, on those graves. And this they do to be successful on their way. They generally, if hunting, mutter the following prayer:—

Oh, Heitsi-eibib,
Thou, our Grandfather,
Let me be lucky,
Give me game,
Let me find honey and roots,
That I may bless thee again,
Art thou not our Great-grandfather?
Thou Heitsi-eibib!

Sometimes honey and honey-beer is left as an offering at his graves. The Namaquas say that if he returns from his walks over the "*veldt*, in the evening, he is glad to see that they still honour him.

He gives the Khoikhoi good advice, and tells them how to kill the Lion's children and other wild animals. He also prevents danger befalling men, if they honour him.

Another Legend of Heitsi-eibib's Birth.

On another occasion young girls went out to fetch firewood, and one girl took a ǀhobe-ǀgā (a kind of juicy sweetish grass), chewed it, and swallowed the juice. And she became pregnant from this juice, and she was delivered of a son, who was very clever, and she called that boy Heitsi-eibib. And all the other young women came and helped her to nurse the child, and he soon became a big man.

Heitsi-eibib and his Mother.

Once on an occasion the mother and other friends of hers were travelling. And her boy was very naughty

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773 and fretful, and his mother had to stop, while her friends were going on. She went on again and carried him, when he again was naughty, and dirtied himself and his mother. And she had to clean him. In this way he went on, until the other women were out of sight. Then he suddenly became a big man, and forced his mother to the ground, and committed incest. . . . . (In Khoikhoi the word is Xai-si, cum matre coïit.) After this he again became a baby, and when she came to her mother, she put him down on the ground, and did not take any notice of him. At last her mother said: "Don't you hear your child crying?" The daughter said: "I hear; but let big men help themselves, as big men do."

|Gurikhoisib's or Heitsi-eibib's fight with the Lion.

The first man, whose name is ǂEiχa|kha||nabiseb, came with all the animals together on a flat rock in the ǂGoũ||gami River to play the "||Hũs-game. ǂEiχa|kha-||nabiseb had lost all his beads, and said to the Baboon, "Go thou, and fetch all my copper beads which I have in reserve at home." The Baboon went, and when he came to the house of ǂEiχa|kha||nabiseb the dogs attacked him, and pulled him to the ground. There was the mother of the man, the mistress of the house, but she did not care to interfere, and the Baboon nearly fainted. After a while she called the dogs, and took the Baboon into the house, and put herbs on his wounds, and healed him. She also gave him milk and *amientjes*. He sat awhile and looked round and saw the skulls of various animals as trophies fastened on the poles of the hut. Then ǂEiχa|kha||nabiseb's mother gave to the Baboon copper beads, and he brought them to the man who played the ||hũs with the Lion. There was the Leopard, there was the Golden Jackal, there was the Hyena, there was the Red Cat, there was the Wild Dog, and there were all the Snakes. All looked at the game. The Baboon delivered the copper beads, and ran away and sat on the top of a

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rock, and cried down to all the animals, "In ǂEiχa|kha|nabiseb's house I have seen the skulls of all the animals." 773

"What bitch's son," said |Gurikhoisib, "has the courage to drink the thunder-rain-water of !Khubitsaos? Towards the side of !Khubitsaos I see the thunderstorm raining." The Lion said: "I shall run towards !Khubitsaos, and I should like to see who will prevent me from drinking it?" "I will," said ǂEiχa|kha|nabiseb. And both parted in anger. When it became dark the man arrived at his mother's kraal, and he put his weapons in order; he poisoned his arrows with fresh poison, and he sharpened his spears. And his mother anointed him with butter which had been melted over the fire; she took it from the sacred tub, and she sprinkled sweet-smelling Buchu on her son, and "*gare*-ed him, to encourage him. The next morning he went to !Khubitsaos, where the Lion lay waiting for him under a large mimosa tree. At first he let the dogs drink. After they had done drinking he told them to keep watch on the movements of the Lion. And he kneeled down, and he washed at first the sweat off his brows and out of his eyes, in order to see clearly, and then he drank of the water, throwing it with two fingers into the mouth, so that he also could watch the Lion. Since that day all Namaquas when in the *veldt*, drink the waters of the ponds and fountains in this manner. Eiχa|kha|nabiseb got up, took his arrows, and drove them into the Lion; he took his spears, and drove them into the Lion; he shouted at his dogs, "Ari !kho, Ari !kho," and the dogs attacked the Lion and pulled him down. The Lion was exhausted, and could hardly breathe; he was half dead from the loss of blood, which also soiled the water. The Man at last called his dogs, collected his spears and arrows, and went home. And his mother[a] took the *calabash* with sour milk and poured for him, and she smeared him with fresh-roasted butter and *gare*-ed him:

773 Gei khois-ǒatse!
Gomas khema gōtse,
Gei ǁgana ǁnau$_{\chi}$atse,
ǀAva ǁgotse,
Gei-ǀava-ǁgos ǒatse!
Ti daiĕ go ātse-!
ǂOũse ta go daisi tamatse!

Thou son of a great woman,
Thy body looks like a *cow's body;
Thou big acacia with large branches,
Thou red Bull,
Thou son of a red she-Bull (*i.e.*, of a heroine)!
Thou who drankest my milk!
Thou whom I did not give the breast slowly (*i.e.*, thou whom I nursed very carefully, and gave much milk).

And she sprinkled him with sweet-smelling Buchu.

And the Lion's mother sat up late until the evening-star had set. And she sent her messenger, the Jackal, to ask at ǀGurikhoisib's kraal after her son. And the Jackal went, and when he approached the kraal he heard from afar the melodies of the reed-dance, and the girls singing and praising the deeds of ǂEi$_{\chi}$aǀkhaǁnabiseb.

Tiǁā$_{\chi}$atse,
Gei ǂnuvisa ǂgomtetse!
My sweetheart,
Thou daring one!

"Aisē!" said the Jackal, "there are great rejoicings! One can smell the fat dropping into the fire; the smell and smoke of the flesh of fat ewes lies over the kraals. And ǂEi$_{\chi}$aǀkhaǁnabiseb's dogs can eat fat, and I must tie the belt round my empty belly."

He went back to the mother of the Lion, and told her what he heard, and she said: "Call the Leopard and the Hyena, and let us be off to ǀKhubitsaos. Let them take digging-sticks to dig a grave for my child." And they

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went; and towards the dawn, when they came near the 773
pond of ǃKhubitsaos the Lion awoke, and he was shivering from the cold, and he raised his voice:

"Aisē'! tū', tŭ tū', tŭ tū' tŭ, tū' . . . . . děrĕ ǁKhuǃnomab ke tă-te, tă-te, tă-te, tă-te . . . . . hă."

"Alas! tū . . . . ." (imitation of the Lion's voice) "the Son of the Mimosa" (or, Mimosa-root) "has con——quered me!" (again imitation of the Lion's voice).

He said it with a mournful and tremulous voice, like one who is expiring. His mother said: "Hark! that is the voice of my son." And she went and found him in the agony of death, and his eyes were broken.

And she wept:

"Did I not tell thee, my son,
Beware of the one who walks quite straight,
Who has sharp spears and poisoned arrows,
Whose dogs' teeth are like poisonous arrow-heads?
Thou son of the short-eared one,
Thou yellow child of the Liontail,
Why didst thou not listen to what thy mother told thee?"

And there he died, and they buried him. And they returned again to ǃAvasab; and when they passed the kraal of ǁGurikhoisib, he shouted: "Has the son of the short-eared one not drunk enough of the water of ǃKhubitsaos, that his mother walks alone over the fields?" And the girls of ǁGurikhoisib's kraal said: "No; he has become ill on account of drinking too much of the water at ǃKhubitsaos. It is no water for jackals; only big men can drink that water without taking ill."

Since that day all Khoikhoi will kill the Lion's children wherever they meet them; and the Lion also, if he finds a man unawares, will kill him, to revenge the death of his great-grandfather.

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The [51]Orion Myth, or the Curse of the Women.

773 The |Khunuseti (Pleiades) said to their husband, "Go thou and shoot those three Zebras for us; but if thou dost not shoot, thou darest not come home." And the husband went out only with one arrow, and he shot with his bow. But he did not hit, and he sat there because his arrow had missed the Zebras. On the other side stood the Lion and watched the Zebras, and the man could not go and pick up his arrow to shoot again. And because his wives had cursed him he could not return; and there he sat in the cold night shivering and suffering from thirst and hunger.

And the |Khunuseti said to the other men: "Ye men, do you think that you can compare yourselves to us, and be our equals? There now, we defy our own husband to come home because he has not killed game."

What an old Namaqua told me of ||Gaunab.

Some people say thus: The Rainbow (Tsavirub) has been made by ||Gaunab. The Rainbow is a fire which he has kindled. My grandfather also called the Rainbow "|*Aib*" (i.e., *fire*). He said that ||Gaunab deceives the people, and leads them into that fire, and there they die. And my grandfather said that then people are called ||Gauna-||ō-khoin (*i.e.*, devil-dying-people. These ||Gauna-||ō-khoin we also call Sobo-khoin or |Hai-|nūn (*i.e.*, people of the shadow, or ghosts, fawnfeet, people with a fawn-colour). Formerly the Namaquas used to leave old and aged people in the kraal with some food and water; and they shut the kraal, that no wild animals could enter, and there the people died the devil's death (||gauna-||ō). And such people were not buried, but were devoured by the vultures. Even rich people, who had food enough, getting afraid of the witchcraft of which they supposed aged people to be possessed left them behind in the kraal.

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What the same old Khoikhoi told me about the Pleiades.

If the Pleiades set in a thundercloud—*i.e.*, covered by a thundercloud—then they call this cloud the ǀnū-ǀauib ǀnanub. ǀNūb is a certain mythological Being, who makes in the winter the hoar-frost, and this hoar-frost they call ǀNub di χouba, the excrement of ǀNūb.

Superstitions and Charms.

In giving the fragments of the Khoikhoi religion and mythology our chapter would be incomplete if we omitted what we know of the superstitions of the Khoikhoi. No religion is without superstition, and there is hardly a man, be he the most radical freethinker, who, if he only carefully observes himself, would not find that on more than one occasion he has been influenced by superstitious fear. If anything proves that we are linked in an unbroken chain to primæval men, and that our religious ideas are rooted in the past, this fact, that the most cultivated mind cannot rid itself of superstition, should convince us of such a connection.

Goethe, who makes Faust say:

"From faith her darling miracle hath sprung,"

certainly speaks from experience. Superstitions, no doubt, are like belief in miracles, because they do not explain events naturally. And as long as man exists on this earth, and hearts crave for an explanation of the wonderful works of the Invisible, so long will there be religious faith with superstition as her darling child. Even where the religious ideas have been developed to the purest conceptions of the Invisible, the heart clings stubbornly to some old superstition, because we imbibed it with the mother's milk: "No nation has yet completely purified itself from superstition—that is to say, from the remnants of earlier religious notions."

And where the religious sentiments of a race are still

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are rich and possessed of plenty of cattle and sheep. They all promise immortality to men, and fight with the bad beings; they kill the enemies of their people. All three can alter their shape; they can disappear and reappear.

Heitsie-ibib, however, is full of tricks, and his character is not altogether blameless. The sacred legend accuses him of the same crime as that for which Hippolytus and Œdipus have become famous.

It is impossible to deny that the story of Heitsie-ibib committing rape on his mother, taken in its literal meaning, is very repulsive, and not at all in accordance with the code of morals and decency among the Khoikhoi. The laws and customs of the Namaquas are against incest in any form. In the last thirty years only three cases, and those among the so-called "Orlam tribes, have happened. Here, certainly, we have the fact of the contact with civilized races having proved fatal to the morals of the Aborigines. When these cases happened there was throughout Great Namaqualand a general outcry of indignation against the criminals; they were punished most severely, thrown out of society, and a gloom was cast over the whole tribe to which they belonged.

The myth of Heitsi-eibib and his mother is certainly not of a recent date; it could not even have been formed at the time when those abstract words "humanity, purity, truth, faith, self-respect, friendship, love, decency," and many more of those beautiful abstract expressions with which the Khoikhoi abounds, were formed. It is one of the oldest mythological relics brought down to us, like an erratic block, and shows that there was a period, below the first layers of culture, when the feelings of morals and decency among the Hottentots were still a *tohu wabohu*, similar to a period in the primitive history of our own race.

The Namaqua, from whose lips I gathered that legend, told me that when he heard it from his grandfather, the

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old man was of opinion that the story was a very repulsive one. Such things were not done now. This shows us that the story must be a very old one. But if we take the trouble to divest it of the repulsive crust which language and mythology in their natural decay have formed around it, we shall find this old myth intelligible, and discover a meaning in the most meaningless, and a taste and a flavour in the most insipid.

A few pages back, I identified *Heitsi-eibib* with the moon. If we now transfer this legend from the earth to the sky, we shall soon discover that it is nothing else but an illustration of what passes in the journey of the moon from the first quarter until it is the full moon, and back until it is the last quarter.

At first Heitsi-eibib is a baby, and his mother carries him on her back in the Hottentot fashion. A look at the evening sky, when the crescent disc of the moon appears almost above, or on top of the sun, no doubt gave rise to the idea of a mother carrying her child. He is dirty like a helpless child, and the mother who carries him receives a share of the filth. This we translate into our language: The sun sinks into the hazy horizon, into the banks of mist, her face is no longer clear, it becomes dusk, even small patches of clouds appear before her. Then, when the other people are absent, *Heitsi-eibib* gets big, and throws his mother to the ground, and covers her. In our modern style we should say: Every day the moon grows bigger until we have the full moon; the stars are not to be seen, they are absent in the daylight. At the full moon, when that planet has reached her greatest size, the sun sinks immediately below the horizon, her light disappears, and the glorious light of the moon rules now on earth, where formerly sunlight ruled.

Heitsi-eibib then becomes small again, he resumes his former childlike appearance, his mother does not take notice of him, she throws him aside. This, again, everybody can observe how, from full moon to the last

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quarter, the moon loses in size, until at last nothing of ||Khāb is to be seen. His mother, the sun, has thrown him away.

I have, in the preceding pages, also drawn a comparison between *Tsūi||goab*, the Dawn, and *Heitsi-eibib*. In Greek mythology we meet with a similar interpretation of the changes produced in Nature by the rising and setting sun. Œdipus marries Jocaste (the Dawn), after he has killed his father Laios (the Night). Still more striking is the similarity of ideas in the myth of Hippolytus and Phædra, when compared with Heitsi-eibib and his mother. Delbrück has most ingeniously endeavoured to prove this legend to be the explanation of the phenomenon we see passing every month in the sky, between moon and sun.

The Khasias in North-western India have also brought sun and moon into connection, accusing him of being inflamed with love for his step-mother, the sun, who throws ashes in his face. And for this very reason it is that we see the spots in the moon.

The Esquimo also accord to the moon an unnatural love for his sister the sun, who smears some mud over his face to frighten him away.

On the Isthmus of Darien we also meet with the superstition that the so-called man in the moon is guilty of incest with his sister.

The various ideas which different nations have entertained about the moon, and also about the so-called man in the moon, are very curious. It is impossible to give here a survey of all the superstitions and legends of this kind. The most interesting may, however, here find a place. It is very peculiar that the moon and the hare are brought into connection in various parts of the world. Besides the Khoikhoi, the Herero, a Bantu nation in South-west Africa, have a superstition, that, if it is the last quarter of the moon, Omueze uanos' ombi—that is, the moon—has burnt the hare (Hahn, "Hererogrammatik," p. 155). In Germany

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171 (Westfalia, Soester Börde) the country people say, that if a
773 hare screams in the daytime, he is asking food from the moon. Adolf Bastian tells us somewhere that the Japanese see in the moon a rabbit pounding rice in a mortar. The late Hans Conon von der Gablentz, the great commentator of Ulfilas, showed me a drawing of a Chinese coin, on which was to be seen a hare sitting under a bush, and the moon above it.

Benfey, in the "Panchatantra," relates an Indian fable, according to which Indra puts the hare into the moon (Benfey, "Panch.," 1,348, 2,549). The Roman Catholic missionaries, Hue and Gabet, travelling in Central Asia, came to a city where the feast of the moon-cakes was celebrated. Their host, a disciple of Buddha, gave to each of them a cake on which the likeness of a hare and the moon was imprinted. In the Hitopadesa, the hare represents himself to the king of the elephants, as the messenger of the moon. In fact, one of the Sanskrit names of the moon is *çaçin*, "the one with the hare" (*vide* Benfey, "Sanscrit-English Dictionary," çaçin and çaça-dhara). The god of the moon is often represented sitting in a carriage drawn by two antelopes and having a hare in his hand. The natives of Ceylon also pretend to see a hare in the moon. In Saxony an old nurse told me that a hare was to be seen in the moon. Also, if a child is born with a split lip, or a so-called hare-lip, in Northern Bavaria and in Westfalia, and in the neighbourhood of Magdeburg, the nurses will ascribe it to the influence of the moon. Shakspeare evidently must have known also some of these superstitions regarding the moon, when Caliban says to Stefano, "I have seen thee in the moon!" Be this enough. It would, indeed, fill a small volume to enumerate all the various ideas each nation entertains about the moon.

[Garnbeh.

006 This name of Heitsi-eibib is a mere local appellation